

THE  
CENTENARY VOLUME

OF THE  
BAPTIST MISSIONARY SOCIETY

1792—1892.

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JOHN BROWN MYERS.

“Expect great things from God.”

“Attempt great things for God.”

WILLIAM CAREY.

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King

for the conversion of strange peoples moves the truest friends of foreign missions to give money and time to bring to the Saviour their kinsmen after the flesh. An earnest spiritual life will force itself into all the relations we sustain to our fellows. When the Divine Spring visits a Christian community, it is not one bough alone which gets clothed with leaves and adorned with blossoms, for the sap rushing up *all* the black stems, makes them fruitful; nor will the life-streams ever sink from the branches which go over the wall without, at the same time, withdrawing from those parts of the tree which are entirely within the favoured orchard.

The medal which was issued as a memento of the Jubilee indicated the countries to which Baptist missionaries had been sent. The empire which is the most populous of all had no symbol on the medal. The gates of

### CHINA

were then shut to the foreigner. The Chinese rebellion in 1852-3 aroused much Christian thought, and in response to an appeal for a million copies of the New Testament, the Bible Society provided double the number at a cost of £32,000. The treaty with China—negotiated by Lord Elgin—had the effect of opening the long-closed doors, and the various denominations, ours among the number, endeavoured to utilise the opportunity. John Angel James, who had originated the idea of giving China the New Testament, published in 1858 a fervid and impressive argument for 100 missionaries, and this call was a powerful incentive to action. We sent to Chefoo Messrs. Kloëkers and Hall. But for a long period we merely kept in touch with the Chinese, as is evident from the circumstances that on China we spent £850 in 1874, about the same sum in 1875, and we let the contribution fall as low as £412 in 1877. Then we did a little better. Additions were slowly made to the staff. The Revs. T. Richard and A. G. Jones, by splendid work, constrained the denomination to attend more worthily to the vast empire in which they had been greatly blessed. Mr. Jones, who was in England in 1883, pleaded that fourteen additional missionaries should be appointed, and proved that they would be only barely sufficient to meet pressing demands. The Committee, having resolved to reinforce the Mission to the extent requested, were encouraged by the hearty approval given at the autumnal meetings held that year in Leicester. Sympathisers in Bristol, always to the fore in such matters, found the



outfit and passage-money—some three thousand guineas. God in due time gave us the men. The staff now numbers twenty-one. The annual expenditure is about £10,000. The native churches contribute liberally for the support of their own institutions and pastors. The difficulty of realising here the peculiar needs of the Mission, and the urgent requests often made by the brethren engaged in the work, led to the visit recently paid to the stations in Shantung and Shansi by Dr. R. Glover and the Rev. T. M. Morris. All the expenses incurred in sending the deputation were defrayed by two generous friends of the Society, who are now showing the like liberality with respect to the deputation visiting the West Indies. Most heartily have the China missionaries acknowledged the cheering effects made by this visit upon their minds; and the members of the Home Committee anticipate immense assistance in their future deliberations, from the first-hand knowledge possessed by their colleagues, to whom, as well as to their churches, the Society owes a deep debt of gratitude.

#### PALESTINE.

In 1885 the Palestine Mission was transferred to the Society. Previous to this transfer it had been sustained by private contributions, and had been under the superintendence of Dr. Landels. Our missionary, Mr. El Karey, is stationed at Nablous. Christian work in this particular field cannot but gather around it unique interest arising out of its sacred Bible associations. This Mission has been recently visited by members of the Committee, who have reported favourably of its operations.

#### THE ZENANA ASSOCIATION

does extremely important work in the East. The British churches have naturally continued to seek the enlightenment of India, and to regard that country as having special claims arising from political relationships, and as being the first field of missionary endeavour. Baptists support more agents there than in any other part of the world; the number, however, is sadly deficient. To meet peculiar necessities an auxiliary institution designed to evangelise our Indian sisters, and therefore appealing with peculiar force to Christian women, was initiated by the advocacy of Mrs. Sale and Mrs. C. B. Lewis, who had, by writings and speeches, drawn attention to the intellectual and spiritual gloom of Hindoo and Mohammedan homes. In our sense of the words the zenanas are prisons rather than homes. Liberty, the right of both sexes equally,



Centenary of Prof. Miss

# OUR MISSION IN CHINA.

## OUR MISSION IN CHINA.

BY THE REV. RICHARD GLOVER, D.D.



# OUR MISSION IN CHINA.

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## INTRODUCTORY REMARKS.

THE origin of the Chinese people is lost in its remote antiquity. Some deem them of Accadian origin, and find in their names for the planets, their divisions of time, and several other interesting features a proof of their derivation from the same populous region that was the early home of Abraham, and the centre from which hordes of enterprising communities certainly did set forth, in the various directions in which "fresh fields and pastures new" allured them.

It is sufficient for our present purpose to note that such as we find the Chinese to-day, such they seem to have been essentially from time immemorial. The extent of their empire has varied from less than half of the present eighteen provinces to a realm extending from the eastern border of Germany to the shore of the Yellow Sea. Their power has been concentrated in various capitals. Whilst Japan has bowed to the sway of one dynasty for 2,000 years, and is ruled to-day by a lineal descendant of men who ruled before the birth of Christ, China has been ruled by many different dynasties.

There have been times when China has successfully invaded Europe, just as in later generations she has been successfully invaded by Europe.

But whether contracting or enlarging her bounds; whether ruling from Si-Ngan-Foo, or Nankin, or Peking; whether they came originally from Central or from Western Asia, the earliest view we have of the people reveals a great identity of thought, feeling, and custom with what we see to-day. China was not as yet an imperial unity, when history first lifts the curtain; but her feudalism was tending towards the imperialism which now exists, and her thoughts were becoming such as they are to-day. For her three great teachers all flourished some centuries before Christ. Confucius was a boy, Lao Tse a middle-aged man at the time of the return of the Captivity from



Babylon (B.C. 536); while some time probably within the next fifty years Gaudama, the founder of Buddhism, was born in Northern India, near Benares. As the light of Jewish prophecy was setting, the light of Chinese wisdom was beginning to dawn.

Some centuries had to elapse before the great missionary instinct of the disciples of Gaudama, on the one hand, and the earnestness of the Chinese to learn all that could be known of truth and duty on the other, led to the introduction of Buddhism into China. But fifty or sixty years after Christ, wise men from the furthest East were despatched by one of the emperors westward, to inquire concerning the great teacher of whose birth they had heard, and to learn his doctrine. They reached India—heard of Gaudama—were impressed with the beauty of his moral teaching. Already Buddhist missionaries, some of them of royal birth, had carried the gentle and kindly teaching of the Eastern stoic over all India and to Ceylon and Burmah; and they were ready to accompany the Chinese inquirers back to their own land. From then till now, Buddhism has had a supreme part in moulding the religious thoughts of the Chinese. For while of the three great teachers Lao Tse is perhaps the profoundest, and Confucius certainly the most popular, Gaudama is unquestionably the most spiritual. And in so far as the thought of China has any religious character, it is due above all others to him who has been termed the Light of Asia. To Buddhism, for instance, they chiefly owe their views of the future life. The religious sects are almost all Buddhist; the law of kindness is Buddhist; though the teaching of Lao Tse on “THE WAY”—*i.e.*, the proper path for man to follow—is profound and original.

For nearly 1,800 years these three lines of teaching have been blending in the Chinese mind. Nothing better has arisen, or is expected, among themselves.

In various directions these views have been modified by other teaching: by the philosophy of Zoroaster, by early Nestorian Christian teaching, by Mohammedan doctrine, by the Catholic teaching of the Mediæval and the Jesuit Missions; substantial traces of all these being easily and widely recognised, especially amongst the members of the secret sects. But still, fundamentally, the curious blending of mysticism, conventional rules of propriety, speculative stoicism, which marked the Chinese 1,600 years ago, marks them still.

It is not to be wondered at that this great people—dominating Continental Asia—should have seemed to the hearts of many generations of Christians a conquest that ought to be made for Christ.

The early Christians looked with longings of faith and courage to the land of Sinim.

At what exact date they reached that empire will probably remain unknown.

The breviary of the Catholics of Malabar, in its service for St. Thomas' Day, testifies that :

"By St. Thomas, idolatrous delusion was dissipated in India.

"By St. Thomas, the Chinese and the Ethiopians were converted to the truth." \*

Amobius, writing about 300 A.D., speaks about the Christian deeds done in India, and among the Seres (the Chinese), Persians, and Medes.†

St. Ambrose of Milan (340-397), in his treatise "*De Moribus Brachmannorum*," states that "our Brother Musæus, Bishop of the Dolenians, has related to me, that having set forth some years ago to visit the Brahmans in India, he travelled over almost the whole country of the Seres (Chinese)." He seems to have travelled in China and Lesser Buchara, after arriving in India by sea.‡ If by "The Seres," we are right—as is probable—in understanding "the Chinese," these testimonies, with some others, suggest that possibly Christianity reached China within two centuries of the death of Christ. We get on firmer ground when we come to the testimony of the

#### GREAT TABLET AT SI-NGAN-FOO

(erected 781, and still standing and legible), which indicates that from the arrival of a Syrian, named Olopeu, in 636 A.D., the Gospel had a great following in the neighbourhood of that city, then the capital of the land. How they multiplied, were patronised and persecuted alternately, is told in subsequent history. Their doctrines, unfortunately, became a mixture of the Gospel and speculations on Cosmogony. Their priesthood became corrupt, and under the troubles which came on China from Genghiz Khan they suffered so much that, so far as outward evidence of their existence is concerned, they fade away from history about the thirteenth century. How numerous they may have been at their best we cannot tell. We know, from Chinese history, that in 845 A.D., an imperial edict compelled 3,000 of their priests to retire into private life. Such a number

\* Abbé Huc's "*Christianity in China*," I. 29.

† Williams' "*Middle Kingdom*," II. 275.

‡ Abbé Huc's "*Christianity in China*," I. 38.



would suggest a large number of converts. While their doctrines of a community of goods, their objection to holding slaves, their testimony to the equality of man, their temperance, their purity, and their prayers all indicate vigorous conviction, and a life of so much higher aim and spirit than that of those around them, that one laments that under the ruthless assaults of Genghiz and of Tamerlane they should have perished.

In 1269, the Polos, father and uncle of Marco Polo, returned from a prolonged trade journey, which, by chance, extended to China, and took them to Peking and to the Court of Kubla Khan.

They brought with them letters from the Emperor to the Pope, asking for 100 learned men. They returned to China in 1274, and were followed in due time by a considerable number of missionaries.

The first of these was Monte Corvino, who set out in 1288, reaching Peking seven years later. For the next century there is a stream of missionaries going eastward. They went overland, until Friar Oderic made his way from the Persian Gulf to Canton by water, and thence to Peking, where he met the aged Monte Corvino. How many altogether went it is not easy to learn. Seven bishops were sent out. In one company twenty-six missionaries started.

Monte Corvino had trouble, as all missionaries have found in China. And the presence of remnants of the Nestorians proved somewhat embarrassing.

But in the thirty-five years he laboured in China he commended the Gospel by a gracious life, translated the whole New Testament and the Psalms of David into the Tartar language, and died, eighty years of age, "after having converted more than thirty thousand infidels." \*

With chequered course the work thus started went on, until eighty years after Monte Corvino's arrival the Mongol dynasty was displaced by the revolution which gave China the great Ming dynasty, and all that the Mongols had favoured, Christianity included, was discouraged, and as far as could be destroyed.

#### THE JESUIT MISSION.

One more noble attempt to plant the Gospel there was made by the Catholic Church.

When the Jesuits formed the great society which has been the

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\* Williams' "Middle Kingdom," II. 288.



object of so much deserved admiration and dislike, they addressed themselves to the task of restoring to the Church the greatness and the power she had lost by the Reformation of the sixteenth century.

They had the nobility of enterprise to look abroad to heathen lands and consult for their annexation to the empire of the Saviour. Their zeal established Missions everywhere—in Africa, in the very region where our own Mission is now working with so much promise, in India, in the Philippine Islands, in North America, in Brazil, in China, and in Japan. In some cases their methods, as in India, were such as to load their name with infamy, and constitute the greatest scandal that the Church has ever suffered from. But while the methods of Xavier and Robert de Nobili in India were such as can only be regarded with pain and indignation, the Mission to China will remain, notwithstanding faults which marred it, a glory to the whole Church of Christ.

The leaders were men of highest Christian character, of great intellectual power, of fine scholarship, of great courage, of laborious energy. Within the first fifty years they produced a whole library of Christian and scientific literature. One of Ricci's books is spoken of as still the best book on Christianity in Chinese, and is, I believe, freely used by missionaries of all societies. Their survey of China gave us the map of that Empire which, with slight improvements, serves us to-day. Their astronomical knowledge gained them place and power. But amidst all their pomp, which oppressed rather than gratified them, their zeal for the furtherance of the Gospel knew no decay. Probably the relationship of Schaal to the Mantchoo Emperor of his day is unexampled in the history of the Empire, for the freedom which honesty, wisdom, and goodness permitted the missionary to use and the Emperor to enjoy.

Periods of disfavour and persecution alternated with those of persecution, and one of the finest appeals for reinforcement ever addressed to the Church at home is found in a letter of Verbiest, in a time of persecution, in which he evidently feels that to recount the sufferings of the persecuted and state the probabilities of martyrdom, was to display the most powerful inducement to his brethren at home to adopt the missionary life. For exactly one hundred and forty years the Jesuit Mission had more or less of freedom for its work.

Dissensions rose between the Dominicans and Jesuits as to the proper

attitude of the Church to certain practices, which had so much of evil as to seem to make their toleration wrong, but so much of good as to make their sanction necessary. The Emperor sided with the Jesuits; the Pope with the Dominicans. This and other changes gradually led up to a great opposition, which resulted in the expulsion of every known missionary from China, and their continuous exclusion up to our own time. The exclusion, however, was not so complete as to prevent many finding access, and working in peril and secrecy in the long interval between 1723 and 1858. Many were detected and slain, many detected and expelled, but the work went on.

Whatever the faults of their policy, and errors of their creed, the six hundred thousand converts they left behind are a testimony to their zeal, and to the power of the Gospel of Jesus Christ to charm the hearts of men. For, imperfect and adulterated as their Gospel was, it had sufficient grip to maintain a hold on the souls of men during the century and a quarter which followed; and sufficient spiritual force to give the converts a superior type of character to that of the community around them. So fared the three first invasions of China by the Gospel. In each case it was welcomed and welcomed largely. In each case some admixture of error marred the strength of the Gospel. In each case probably, in Nestorian and Jesuit Missions certainly, the spirit of compromise was carried to an extent fraught with mischief. In each case they seemed to be extirpated by relentless persecution.

The facts of a large welcome given to the Gospel remains; of wide conquests in Western China and Central Asia, from the fourth to the thirteenth centuries; and the further fact that ever since the Nestorian period there has been flowing alongside of the great current of national thought some streams of more spiritual conviction.

The Buddhism that entered Central Asia—atheistic—adopted the Theism of the Gospel *after it met with Nestorian Christianity*. It adopted a *Trinity*, calling Sakya Mouni, the second person of it, the manifestation of the unseen God, and adding a third person. The name for the first person signified "Source or Origin"; for the second, "Book"; for the third, "Intention or Love." They had a dogma of the Incarnation,\* accentuated the need of faith, made

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\* Abbé Huc's "Christianity in China," II. 269.









THE RITE OF ANCESTRAL WORSHIP.

goodness not the price which wins salvation, but the expression of gratitude for it.\*

Another development of thought which shows the influence of Christian ideas on Buddhism is that presented by Lamaism, in which the executive hierarchy of the Church of Rome is copied, including an infallible Pope (the great Lama of Thibet); masses for the dead; worship of relics; use of rosaries; a celibate monasticism, and other essentially Catholic usages. The Gospel history is fairly represented in a "Complete History of Gods and Genii," written by a Chinaman, 180 years ago.† It seems unquestionable that a spiritualising and vitalising power still flowed from these missions, which outwardly were wrecked during the convulsions which enthroned and subsequently displaced the Mongol dynasty. And it seems probable that the higher tone of thought, the sacred hunger which so largely marks those connected with the secret sects to-day, is due to the presence and prevalence of conceptions of God derived ultimately from these Christian sources.

In a land where the worship of departed men and women absorbs almost all the devotion left after the deprecatory worship of powers of mischief has taken its share, and where loyalty to the Emperor requires that the worship of the great God should be left to him alone, it is a significant fact that—according to Mr. Wherry, of Peking—there are people by the tens of thousands who forswear idolatry and worship only God.

#### BEGINNING OF PROTESTANT MISSIONS.

Our review has led us down to the present century, when Protestant Missions began to assail this ancient Empire.

The first to engage in missionary work in China was Dr. Morrison, though he was only able to find entrance as a servant of the East India Company, and the relation to which he owed his liberty of residence was one which deprived him of a large part of his liberty of speech.

Still it permitted him to acquire the language, to frame a dictionary, to translate the Bible—all service of supreme importance for future workers. His Bible did not make its appearance till 1822. Another version of the whole Scriptures into Chinese had preceded his by two

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\* See curious details regarding the sect which worships Amita Budha, in *Missionary Review of the World*, March, 1891, p. 185.

† Sir John Davis's "The Chinese," II, 92.



years, from the pen of our own indefatigable Dr. Marshman. Though Marshman had never been in China, and his opportunities were small, the excellence of his translation is remarkable. "It is surprising," says Mr. Wherry,\* "how much of the actual contents of the book is good current Chinese, and what a large proportion of it appears, *ipsissimis verbis*, in subsequent translations." Both Marshman and Morrison were probably indebted to a Catholic translation which existed in MS. in the British Museum. Others aided Morrison, laboured amongst the Chinese outside of China, especially among those of Singapore. Morrison died in 1834, worn out with work, having accomplished much, though only permitted to see four converts as the result of his work.

The new era of Missions has two great dates—the 26th of June, 1843, when the Treaty of Nanking was ratified, which opened the five ports of Canton, Amoy, Foochow, Ning Po, and Shanghai to British subjects, with liberty to reside there, and ceded to us the island of Hong Kong as an English possession; and October 24th, 1860, when the Treaty of Tientsin, of June 26th, 1858, was finally ratified. This treaty made the number of ports open to foreigners for residence twenty-two; promised protection to missionaries and converts of the Christian religion (art. 8); and sanctioned the travelling in the interior of foreigners, for trade or pleasure, under certain conditions.

In the Chinese text of the French treaty, ratified at the same time, there was the following clause:—"It is, in addition, permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." These words are remarkable, for they are not in the French copy of the French treaty, having been, as a matter of fact, foisted into the Chinese copy by the Jesuit interpreters who assisted, and who took the liberty of looking after their own interests more thoroughly than the ambassador was doing. The French Government was, of course, glad to take advantage of concessions larger than they had asked for.

Under this clause, the Catholic missionaries began at once to buy land and build houses, as well as travel freely. Under the favoured nation clause, our authorities might have asked the same liberty, but properly declined to take advantage of a fraud. But declining to claim the right, they asked the favour of similar privileges for our own missionaries, and since 1860 there has been freedom for mission-

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\* "Records of Shanghai Conference, 1890," p. 49.



aries not only of travel, but of residence all over China ; liberty to buy houses and lands and to make their abode wherever the susceptibilities of the people would tolerate them. And the Chinese Government has, to its credit, always protected the rights of property duly conveyed under this clause. It has even compensated French missionaries for damage to their property during the recent war with France. Accordingly, as the 1843 Treaty was at once followed by the establishment of Missions in Hong Kong and the five treaty ports ; immediately after the Treaty of 1860 about thirty additional societies started missions in other treaty ports and in various parts of the interior. Our own Mission dates from this latter year.

The treaty known as the Treaty of Tientsin, and finally *ratified* (after a second war) in 1860, had been agreed to in June, 1858. As soon as the provisions of the treaty were known, there arose a great desire on the part of many Christians that the churches should enter by the door thus opened. John Angell James, of Birmingham, was one of the foremost in urging that strenuous efforts should be made to enter China.

#### COMMENCEMENT OF OUR MISSION.

The late W. G. Lewis, then of Bayswater, took also a leading part in urging on the Committee and the constituency that we should do our share. And a beginning was made by the acceptance, in 1859, of Mr. Kloekers and Mr. Hall. Mr. Kloekers, a native of Holland, had already been employed in China in connection with the American Southern Baptists ; his wife was an English lady belonging to a family held in high esteem for their worth and missionary sympathies—the Winterbothams of Stroud. The daughter of Mr. and Mrs. Kloekers is Mrs. Bentley, of our Congo Mission ; Mrs. Morgan, of Tai Youen, is their niece, and another niece is labouring in connection with the London Missionary Society at Tientsin. Mr. Hall had belonged to the Chinese Evangelisation Society. So that we commenced work with two missionaries already in possession of the language.

In 1861 an appeal was made for six men for China, and in 1863 Messrs. Laughton, McMechan, and Kingdon went out to join them. The commencement, however, did not prove to be made at a very favourable time. For though there was peace between China and England and a new deference to foreigners, the result of their victories, gave foreigners facilities for work, the Empire itself was in the throes of the great conflict known as the Tai-ping Rebellion. It had broken

out in 1850, and from small beginnings had grown into a movement already dominating more than half of China. Unquestionably the force it possessed came largely from Christianity. It was a war against idolatry, and succeeded in extirpating all public worship of idols throughout two-thirds of the Empire. It urged the worship of the Supreme God, proclaimed the Ten Commandments as the rule of life, and preached a corrupt form of the Gospel, representing Jesus Christ as the Redeemer of men, but representing the rebel leader as His brother and a proper object for equal reverence and obedience.

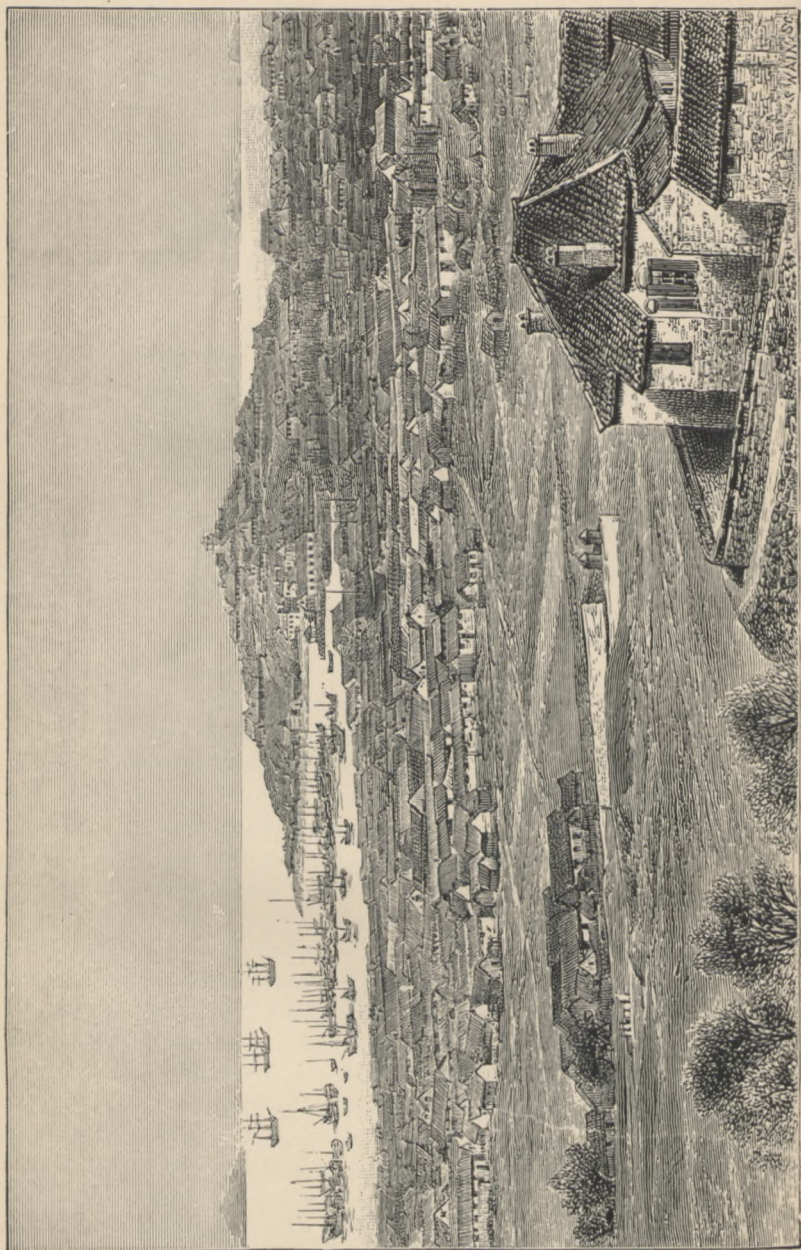
The wider that the movement grew, the more corrupt and cruel it became, until at the time our first missionaries got to China it had degenerated simply into a struggle to obtain the supreme power. And for a long while it seemed as if it would be successful in attaining it, the rebels reaching as far north in their victorious progress as Shansi and Shantung, and their progress being unchecked; until first the American, Ward, and subsequently our own General Gordon, at the request of Li Hung Chang, led the Imperialist forces against them. Our brethren directed their course first to Shanghai, the nearest of the original treaty ports to the headquarters of the rebels, and commenced work in the city, and also in the rebel headquarters. Mr. Kloekers was the one to whom fell most of the work amongst the rebels. At first, great hopes were entertained that the movement might be hallowed and guided to right ends; and in the annual report of the Mission, issued shortly after their arrival, the welcome given to our brethren was accentuated as being of great importance. But any hopes thus cherished were soon doomed to disappointment; for the rebel leaders became conscious that the sort of Christianity taught by Mr. Kloekers was not the sort that would materially further their cause, and accordingly required a modification of their doctrine such as would associate their chief with Jesus Christ in the matter of supernatural claims. And when the missionary could not oblige them in this, he was no longer permitted to work where they had sway.

In 1863, Messrs. Laughton, McMechan, and Kingdon arrived in China. By the time they arrived they found that Mrs. Kloekers had died of cholera at Shanghai, and that Mr. Kloekers had gone north to Chefoo, with the intention of joining Mr. Hall, who was working in that city and the adjoining neighbourhood.

Mr. Kloekers arrived in Chefoo only in time to see Mr. Hall fall a victim to the cholera, after ministering successfully to many assailed by it, and after losing his child by the same disease.







THE CITY OF CHEFOO.

He made arrangements for Mrs. Hall's return, and then in double loneliness, without wife and without colleague, addressed himself to work in that city, which, until 1875, when Mr. Richard left for Tsing Chow Foo, continued to be the headquarters of our Mission work.

In 1863, Messrs. Loughton, McMechan, and Kingdon reached Chefoo. In 1869, Messrs. Richard and Baeschlin joined the work there. In 1870, Dr. Brown went out. But the trials that beset the commencement of the Mission were manifold. First of all, the climate tried the missionaries intensely. The annual report for 1867 speaks of its "direful influence." To-day Chefoo is the sanatorium of China. But Chefoo the sanatorium is the foreign settlement, somewhat detached from the native town, and beautifully situated; and between the Chefoo of the English merchant and the native city, in a street of which our brethren essayed to live, there was a wider difference than there is between the London facing Hyde Park and the lowest slum in Bethnal Green.

Sewers without any gradient—or with a gradient of the most imperfect and interrupted kind—occupy the middle of every street. Where the traffic is heavier they are flagged over sufficiently to give support for the traffic; but the flags permit the effluvium to rise freely between them. In the less frequented streets there is no covering; and, accordingly, the reeking filth fills the air with overpowering odours. Situate in the latitude of the southernmost point of Italy, the heat in summer is extreme, as is also the cold of winter. Mr. Hall and his child died here. Severe illness drove Messrs. Kloeckers, McMechan, and Kingdon home within five years of their setting out; and in 1870 Mr. Laughton died. So that in 1865 the Committee report that they have "hitherto met with great discouragement in the prosecution of the work"; and, in 1867, they report that, in view of the ill-health of Mr. Kingdon, "the continuance and extension of the work has been the subject of a special committee."

Then, the rebels were in the neighbourhood; and two American missionaries were murdered by them. Then, in 1870, came the massacre of Tientsin, raising a wave of anti-foreign excitement against all foreigners, and leading the brethren in Chefoo to write: "Popular rumour postponed the day of our massacre from day to day, and from week to week; we were every day, more or less, prepared to hear that the fatal hour had come at last."

Then, over and above all, a large seaport is one of the worst places in China to be the headquarters of a Mission. The thoughtful are



found, pre-eminently, in the country districts, where family life is more pure. The cities of China have a very low morale, and the ports of China present that degradation in its vilest form.

So that there is no question that the brethren, who, in 1875, abandoned the coast for an inland district, acted with great wisdom.

There were other discouragements. Baeschlin, who went out with Mr. Richard—and who addressed himself to work in Ningpo—preferred, on reaching China, to work apart from us; and between Dr. Brown and the Committee some misunderstanding arose, which deprived the Society of the services of his most useful and devoted labours. So that in 1875, of the eight who had gone out, Mr. Richard alone remained.

A church was gathered, which grew to about fifty members. Mr. Richard began at once to show the marvellous energy which has marked all his labours in that land. Every village within a radius of sixty miles had someone in it who had heard the Gospel from him or others of the brethren. He undertook long journeys into the interior of the province, and even into Manchuria. Some of the inquirers were cases of intense interest. One man had travelled a distance of about three hundred miles in order to learn the Gospel, in consequence of a dream of his aged father. One man had for ten years “worshipped the King of Hell, in order to get a mitigation of his penalty.” Dispensary and hospital work was started, and very effectively carried on (as it still is by Dr. Henderson, as a labour of love, in the same building used by Dr. Brown). Some native agents of great worth were gathered. Amidst the tumults which followed the Tientsin massacre, the Christians that had been gathered showed splendid firmness and decision. And, taking into account the difficulty besetting all beginnings, and the few who were long enough at the work to be known, a candid mind will be surprised at the results achieved, rather than disappointed that they are not greater.

The only legitimate discouragement lay in the loss of labourers. Yet this was probably almost entirely due to the position of the house occupied. Probably a better could not at the time be had; but I name it to suggest how much may hinge on a mere detail of arrangement, and how costly an insanitary house in such a climate may be. Still death, illness, disagreements, notwithstanding, our brethren made a noble beginning, and the success of these first twelve years was enough to prove, to a believing heart, that in China, as everywhere, the omnipotence of the Gospel will make itself felt.



## TSING CHOW FOO STATION OPENED.

This brief record has brought us down to the year 1874, the date of the commencement of our Tsing Chow Foo work, Mr. Richard making his residence there in that year, living in an inn, not being able to get a house till 1875. Mr. Richard had made extensive journeys through the province, and fixed on this city as suitable for a base of action. It is of moderate size, numbering about thirty thousand. It is of extreme antiquity. Here, over two thousand years ago, Mencius, the greatest commentator on Confucius, discoursed on social problems with Prince Loo.

Yet, though so old, the practice of building with sun-dried brick, the most perishable of all materials, gives the city, in spite of all its ancient memories, the aspect of having been built only a generation ago. It has fallen off in size and in importance amidst the vicissitudes of the Empire, a considerable space within the walls being now unbuilt.

It is the seat of authority over several adjoining counties; and the adjoining Tartar city, a mile away, which is occupied by the military and their families, has a population of ten thousand.

Mr. Richard having succeeded in renting a house, there was immediately the strongest opposition manifested to his taking up his abode there. What might happen if something were permitted, which in all Chinese history was unknown, was a subject that necessarily gave rise to the deepest and gravest questionings. If any knew the truth of our victories over Chinese armies, and our burning of the Summer Palace, their knowledge would only have inflamed their hatred. The war had been, in their view, "The Rebellion of the English," all lands being supposed to be tributary to China. The "uncontrollable fierceness," which the authorities continually ascribe to the Englishmen with whom they had to deal, did not lessen our national reputation for being barbarians. So officials and people united to oppose Mr. Richard's settlement among them.

Mr. Richard, however, appealed to the treaty, and urged, successfully, on the officials their duty of protecting him. At the same time a serious epidemic broke out in the city, which Mr. Richard successfully treated, and, saving many lives amongst the leading people, he began to gather that reputation for goodness which subsequently endeared his name to multitudes of Chinamen both in Shantung and Shansi.

Between the respect of those to whom he ministered and the protection of the officials, he found it possible to hold on, and the slanderous rumours of the diabolical practices of the Christians for the while died down.

He worked arduously in the surrounding country, found inquirers, was translator, physician, evangelist all in one, and saw very soon a beginning made.

Standing alone, without wife or English colleague, Mr. Richard felt exceedingly the need of help. He returned to Chefoo to urge on the converts there that they should do all in their power to evangelise their brethren, and wrote appeals for colleagues in terms of extremest urgency.

Mr. Jones arrived in China, November 25th, 1876, only to find the province in a state of dreadful suffering.

It may be well to say a little concerning the province in which our work has been so successful.

#### OUR FIRST FIELD.

Shantung has an area about one-eighth larger than that of England and Wales, with a population equal to theirs.

It is the birthplace of Confucius, whose descendants of the seventieth to the seventy-fifth generations constitute a large clan resident near Chi Nan Foo. It is the birthplace of Mencius, the great commentator on Confucius. It has had great renown for the lead it has taken in literature all down the history of China. Its inhabitants are the most stalwart of all the Chinese. Some feel that to win Shantung is to win the Empire, for it is more free from the opium vice than most other provinces of China. It is one of the fields on which the Gospel has won its best victories.

A careful consideration of a good map of China will show that, while to the west and south there are mountain ranges of considerable height, there is a great stretch of level country extending from the basin of the Yang Tse Kiang on the south to Peking on the north, a distance of seven hundred miles, and having a breadth varying from five hundred miles to fifty miles. Almost the only break in this stretch of level country is the spine of hills, one end of which forms "The Shantung Promontory," and which runs east and west, with a length of about two hundred and eighty miles. This level constitutes what is termed "The Great Plain" of China. It has been made and is in yearly process of enlargement by the Yan Tse Kiang and the Yellow



River ; these great rivers bringing down incalculable quantities of mud, depositing it, altering their courses as their beds choke up with silt. The Yellow River has been especially vagrant in the directions in which it has flowed. The course in which it has flowed since 1853 is one of the great courses in which it flowed 1,400 years ago. But previously to that year it flowed into the sea to the south of the Shantung group of mountains, instead of, as now, to the north—a straight line of two hundred and fifty miles separating its present from its former mouth. In the great floods of a few years ago its waters escaping through one of the breaches in its banks in Honan, instead of spreading in the direction of either its present or its former course, flowed down to the south-east till they entered the Yang Tse and reached the sea through its mouth.

The Plain is still growing. Kao Yuan (pron. Gow Yan), the headquarters of Mr. Drake's work, is now—as we learned from several trustworthy witnesses—much further, some say one hundred miles further from the sea than it was a hundred years ago.

These facts will assist in giving an impression of the physical conformation of the district. The Plain is monotonously, almost painfully, level. Laid by the river, it is barely above its level—for some hundreds of miles beneath it—the waters of the river being confined by artificial banks. A rainfall, considerable in amount, is confined to special seasons ; in these the rivers rise to great heights and attain great volume. Floods are of frequent—in some places, annual—occurrence, and the records of the greater calamities of this kind go back to a great flood which used to be identified with the Noachian Deluge. The fertility of the rich alluvial land has attracted to this "Great Plain" a population nearly equal to two-thirds that of Europe.\* The floods keep that vast population in chronic poverty and fear.

Though from the absence of all detached dwellings and the crowding of large numbers in small villages, one does not get the impression of undue density of population, there is no reason for doubting that the population is very dense, amounting to over 440 to the square mile. This population, more dense than that of our United Kingdom, in a country without machinery, and entirely dependent on the fruits of the soil, is far in excess of what can properly be supported by it. They are accordingly poorly housed and

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\* Williams' "Middle Kingdom," I. 28.



poorly fed. Over a large portion of this district no fuel is used except for cooking, though they contrive so to use that as to get a slight warmth from it in their *kangs*, or brick couches, on which they squat by day and sleep by night.

#### PREVAILING POVERTY.

Everything is poor. There is no reason to question the enormous growth of the population of China in the last two hundred years. The rough, but fairly reliable, method of taking the numbers of the population permits us to compare the population of China in various periods. We have, for instance, a figure of 23,312,000, given with imperial authority as the population in the year 1710.\* The population in 1882, given by the Customs authorities, was 380,000,000. This indicates that they have multiplied their population sixteen times in 170 years, in spite of the Tai-ping and Mohammedan rebellions, and the terrible famine, which, between them, must have cut off scores of millions and damaged seriously the general health of a still larger number. Yet this advance gives us a rate of increase according to which the population doubles itself every forty-two and a half years. This is a greater rate than is probably found in any other old country. Our rate of increase, for instance, since 1801 has been such, that it takes fifty-eight years for us to double our population in England and Wales. At this rate China is adding to its population a number equal to the entire population of England, Wales, and Scotland every five and one-eighth years.

We with our slower growth yet complain of competition, though the introduction of machinery has enormously increased our productive power, and though commerce with all the world employs remuneratively that machine power. But in China, as one of her cultured statesmen deplored in conversation with me, they have this enormous and continuous increase in the number to be fed without any increase in the resources from which they are to be sustained. Hence an ever-increasing poverty which reveals itself in the universal dilapidation which marks everything. In all the cities, the temples, the palaces, the houses are going to decay. Even the Government offices in Pekin are in a deplorable condition.

The Great Plain of China especially suffers from this overgrowth of population, its fertility attracting and retaining multitudes who, from

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\* Sir John Davis's "Chinese," II. 392. Williams' "Middle Kingdom," I. 263.

time to time, suffer from the floods of which I have spoken. Tsing Chow Foo lies on the Plain, at the base of the range of hills which have formed the Shantung Promontory.

#### THE GREAT FAMINE.

In the spring of 1876, a little over a year after Mr. Richard settled there, there was a severe drought. There had been partial droughts for two years previous. The autumn came bringing hardly any harvest, and people began to starve. The number of beggars increased daily. Writing in August, 1876, Mr. Richard tells how, for some time, he had been distributing daily relief to the starving. They grew to be 1,000 daily. He used to make them sit down, as the Saviour did, to prevent clamour and violence. When his own means were exhausted, he appealed to Chefoo, to Shanghai, and then to England. The trouble grew till the spring. On February 12th, 1877, Mr. Richard wrote a terrible account of the starvation and death surrounding them on every hand; of the effort to maintain life on weeds; of the sufferings which the winter's cold brought to the homeless and foodless; of places where one out of ten had already starved to death; of gloomy forebodings in other places that before the autumn could bring harvest half the population would die. Mr. Richard was indefatigable in appealing for funds, in distributing those which reached him, and in appealing to the officials to take their part in the work.

Mr. Jones, who had arrived in November, 1876, took his part at once and nobly in the great work. In all some 70,000 persons received regular relief. But the worst was yet to come. This was found in the adjoining province of Shansi. In October, 1877, the outlook was so bad that, leaving Mr. Jones to deal with the termination of the famine in Shantung, Mr. Richard set out for Shansi. Here the state of things was, and for over a year continued to be, awful, to a degree surpassing description. Mr. Richard begged for contributions from home, and begged of the officials for liberty to distribute them. Strange as it may appear, they were reluctant to grant this liberty. The want was so extreme that they feared the tumults which might arise by opening centres for relief. But Mr. Richard's persistence, and his statements of what he had been able to do in Shantung, prevailed, and he got the awful liberty to do his best. Others aided him. Mr. David Hill, of the Wesleyan Mission; Mr. Whiting, of the American Presbyterian Mission; Mr. Turner, now of our Mission; three of the China Inland Mission, and some others



joined him early in his work; later, Mr. McIlvaine, Canon Scott, four Inland Mission brethren, and Mr. Hillier, of the Consular Service. The Roman Catholic Mission, which is strong in that province, also rendered help. A letter which appeared in *The Times* of June 21st, 1877, gave a horrible description of the state of things existing. It stated that five millions had already perished; that the population of the prefecture of Tai Youen, which had been a million, was reduced to one hundred and sixty thousand; that the living had fed on the dead, while such awful provision lasted, but now when it had failed were killing each other for food. All the subsidiary horrors of the sale of wives and children had, of course, preceded these lower depths. The winter's cold—our thermometer twice showed readings below zero last winter—augmented the distress; and the “winter's wind,” sweeping unchecked over the wide plains, intensified the cold. It was no light office of mercy which Mr. Richard and his colleagues sought, but one of greatest peril. Where strong men starve, property is always insecure, and the men who carried large quantities of silver from place to place for distribution were not protected by their purposes of mercy from the assaults of those in despair. Their possession of money to distribute was an hourly peril.

With death came pestilence on an alarming scale. No worker escaped the famine fever. Mr. Turner's life was despaired of. Mr. Whiting died.

Our churches contributed some £3,300 toward the relief fund. The general famine relief fund amounted to £70,000. One half of this was sent to various Missions in Shantung and Chihli for famine relief there, and the other half was sent to be distributed by Mr. Richard and his colleagues.

The Chinese Government contributed about two millions of money in the shape of taxes remitted and grants of money made.

Dr. Williams in his “Middle Kingdom” gives the number of those who perished in the famine at from nine and a half to thirteen millions.

Yet strange as it might seem—even in the midst of all this benign activity—the motives of our brethren were suspected. Part of Mr. Richard's work was directed to the saving of children, and he took a large number of children to his own house that they might be under the charge of his young wife. A new mayor of the city, in Mr. Richard's absence, posted a proclamation outside his house bidding citizens beware of foreigners, and insinuating the usual suspicions

about orphans being gathered in order that their eyes and hearts might be taken out for medicine. Mr. Richard, when informed, at once applied to the governor of the province, and intimated that he would send the orphans over to the official orphanage. But the governor caused the magistrate at once to issue another proclamation setting forth the goodness of the missionaries, and addressed a request to Mrs. Richard to continue to take care of the children. In the twenty months during which they were engaged in Shansi relief, our brethren and their few colleagues administered relief—I presume regular relief—to 157,603 persons, situated in seven different counties. Of this total Mr. Richard superintended the relief of 40,201, and Mr. Hill of 45,440.

#### TESTIMONY FROM AN ENGLISH CONSUL.

In his official report to Lord Salisbury of the distribution of the fund, Mr. Hillier, one of our consuls, writes :—"It would be invidious to make any distinction in recording the services of this devoted band; but Mr. Richard, whose Chinese name, Li Timotai, is known far and wide among all classes of natives, stands out so conspicuously, that he must be regarded as the chief of the distributors. He had experience in 1877 of a similar work in Shantung, and, by his great tact and power of organisation, has been a powerful agent in bringing the relief through to a successful termination. . . ." Mr. Hillier alludes to the difficulties that Messrs. Richard, Hill, and Turner found in convincing the local authorities of Pai Yang of the sincerity of their motives, and to their success in doing so. "One has only to go through the villages and towns where they are known to discover at once the place they hold in popular estimation. 'Do you know Li Timotai (Mr. Richard's name) or Li Hsau-sheng (Mr. Hill's) ?' was a question I was everywhere asked; and during an experience of natives, lasting now eleven years, I may say that I have never heard foreigners, individually, spoken of with such respect and esteem as these gentlemen, a reputation they have earned by their own influence and exertions. Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but perhaps I may be allowed to say that anyone who has



seen the lives that these men are leading cannot fail to feel proud of being able to claim them as countrymen of his own ! ”

It is not often that a Government Blue Book will use such terms of Christian missionaries. But every reader will feel that, in such a case as this, the high encomium had been well earned by the splendid union of energy, mercy, and courage which our brethren displayed.

Three years of incessant labour, amidst scenes of surpassing awfulness and of constant peril, are a unique service, which the world happily rarely demands of any, but which, when needed and given, both earth and heaven may look upon with delight.

I have dwelt on this famine relief work, not in order to set forth the merits of the brethren who still are with us, but because it seemed necessary, in order to understand the origin and progress of our Mission in North China, especially in Shantung.

For while other bodies have had success as notable as ours, it has usually come after long years of trying patience.

From the outset of our Mission in Tsing Chow Foo we began to succeed. It was not because there were no difficulties. The difficulties in Shantung were immense, as everywhere else in China. We were hated for our arrogance ; condemned by the conscience of the people for our policy in the opium traffic. Catholic rites and doctrines had given the people the idea that in the rite of baptism we transmuted the nature of men, destroying their better manhood, and that the Lord's Table was a scene of cannibal orgies, where men ate human flesh and drank human blood. Every superiority which the foreigner showed to the Chinaman had some magical explanation given of it which made honest people wish to keep at a distance.

Shantung besides had, in a high degree, the peculiar Chinese pride which assumes their superiority to the rest of mankind as being unquestionable.

As already noted, Confucius was a Shantung man. Their province was the centre of the classical history of China. Their writers have taken the leading place in the literature of the Empire. Some hold that Tsi-nan-foo, the capital of Shantung, is the most learned and influential city in China next to Peking. The people besides are tall, muscular, not disposed to vary their procedure because a feeble government in Peking had succumbed to barbarian force ; were rather disposed to extinguish missionaries, and are still disposed to do so.

In these circumstances, the action of Mr. Richard and Mr. Jones did in two years what in ordinary circumstances might have required



A CONFUCIAN TEMPLE.





twenty. It assured them of the sincere goodness of the Christian missionaries, engaged their admiration for them, dispersed from their minds the ghastly slanders which usually invested the Christian name; permitted them to get close enough for men to discover their intelligence, their sympathy, their worth; led to conferences with them on the highest topics; made people respectful to a creed which grew such fruit—in a word, brought our brethren into *contact* with the people.

It is one thing to live in the same town with men's bodies; it is another thing to get into touch with their souls.

At the close of the famine in Shantung they saw Mr. Jones cherishing his family of 400 orphan children, and "when the eye saw him it blessed him, and when the ear heard him it gave witness to him."

In this way God opened their ear and their heart to listen to their testimony.

In 1877, Mr. Jones reported having made arrangements with the American Baptists at Tung Chow, by which a native pastor of their Mission, residing near Chefoo, would take in hand the superintendence of our converts in that district.

#### CONCENTRATION ON INTERIOR WORK.

Henceforth the work in the interior was to occupy all their energies, and was sufficient to do so. In the autumn of that year, Mr. Jones writes: "The famine has served, in a very marked manner, as an occasion for showing to them the fruits of Christian truth, has strikingly appealed to the better and more longing hearts here and there, and decided those already well affected towards the reception of a pure religion. As a result, after paring away the number of money-seekers and place-hunters which a famine distribution brings up to the surface, we have left a daily increasing number of about two hundred and eighty or three hundred adult inquirers, exclusive of the younger members of their families. These are all people who have showed their earnestness by going to considerable expense of time and trouble in becoming acquainted with the truth. They walk long distances to worship; they more or less perfectly observe the Lord's-day in a manner contrasting with their neighbours. They do this solely for the truth's sake, because of its own intrinsic value and attractive power, witnessed by the Spirit of God to their own hearts; and lastly, they, many of them, do it in the knowledge of certain difficulty and persecution. . . . These inquirers comprise every class almost. Most of them are small farmers, some are literati, not a few are trades-



men. There are rich and there are poor ; there are old and young. Some are decidedly intellectual, others as truly devotional—in fact, there are all kinds.”

From the table in the report for that year it appears that thirty-four were baptized, who, with ten baptized the previous year by Mr. Richard, made the number of members in connexion with us in the Tsing Chow Foo district *forty-four*.

It was a severe strain that came on Mr. Jones. He had to engage in famine relief work within six months of his arrival in China, and was now left alone before having been two years in the land. His progress in the language had been rapid. (He is now one of the few men in China who might be mistaken for a Chinaman in speaking.) But his mastery of it was still necessarily imperfect. And lo ! a great door and effectual was opened, and inquirers became numerous throughout the whole district in which famine relief had been distributed. How to deal with such a problem in a land where the total absence of means of rapid communication makes it impossible to do one-tenth of the locomotion possible at home was a difficulty. But wisdom was given. Mr. Richard had brought with him to Tsing Chow Foo, as an evangelist, the able, useful man who is now the head pastor of the whole church—Ching (pronounced Jing)—a well-educated, courteous, good man.

Directly that three or four in any place became interested in the truth, the one with most of the spiritual and intellectual qualities of leader about him was made “*Leader*.” Chosen by themselves—unpaid—he was virtually a pastor of the “two or three gathered together in Christ’s name.”

In a Sundayless land, these little groups met for worship, to commit to memory a catechism setting forth the essentials of Christian truth, portions of the Gospels, prayers, a few psalms, and a few hymns. From the outset Mr. Richard and Mr. Jones were resolute in their refusal to do anything for the Christians which they could with advantage do for themselves. There was no expenditure for mission rooms ; *the people were left, and have with great advantage been left*, to meet in the humble barns, with clay floor, walls of sunburnt brick, and sitting provision of the very rudest type ; but already there were twelve such meetings held in various places in and around Tsing Chow Foo.

At their meetings there would be the reading of some portion of the New Testament, and such exposition as the leader was capable of giving.

In connection with the inquirers, there were difficulties of no ordinary kind. To discern the spirits, and be able to tell the sincere and enlightened from those who came "because they did eat of the loaves and were filled"; to deal patiently and successfully with the superstitions that remained mixing with Christian faith; to know what to tolerate and what to proscribe in native customs; to choose language, and modes of representation, which would suggest to the Chinese mind the meaning of that which seems to stand in no relation to their ideas; to deal wisely with backsliders—these are all difficulties of the most grave kind. Mr. Jones had to face them almost alone. No wonder that Mr. Richard then appealed for reinforcements, and that in describing the sort of man they needed, Mr. Richard should use these words:—"A man of ability, education, energy, and devout piety will, under the blessing of God, know no failure here. The more I live in China, the more I see that men *able by nature, education, experience, and grace to lead* are the men for China. Get these leaders, and it is my belief that all the others can easily be secured in China, and, perhaps, *a great deal better than from home.*" The Committee endeavoured to meet this demand.

#### REINFORCEMENTS ;

Mr. Kitts, of Rawdon College, reached China about the end of 1879, Mr. Whitewright in 1881, Mr. and Mrs. Francis James in 1883—these finding in the Mission in Shantung their work; while Mr. Sowerby, who went out in 1881, accompanied by his sister (now Mrs. Drake), who meant to work among the women, proceeded to Tai Youen, the capital of Shansi, to work with Mr. Richard there. These labourers threw themselves ardently into the work, which amply fulfilled the promise of its earlier years. New groups of inquirers were collected in new spots, and the evangelists carried the Gospel still further afield. Despite the service rendered by our brethren, there were, as there are still, multitudes who suspected and hated them. Persecution accompanied progress. When Mr. Kitts arrived at the cottage in which Mr. Jones lived, in a village near Tsing Chow Foo, he found it bore "the marks of the bitter persecution he suffered a short time ago. The door frames were smashed and the thatch ploughed up by the stones they hurled at his dwelling. . . . Hastily one night he had to divide all the drugs and put half into another room, for they threatened to burn his house down, and he hoped in this way to save at least one half his drugs. They poisoned his well by



throwing abominable matter into it. They built up his door leading into the village street with bricks ; refused to let him walk out in the village street, and, in fact, did everything in their power to annoy him. He said : ‘ When sitting in his room alone, away in the middle of Shantung, his missionary neighbours being 120 miles off on the one side (or a week’s journey), and 200 miles on the other, it made him think of a ship of war in action, the stones thundered so fearfully against the walls, doors, and windows, and he expected to awaken in the night and find the thatch in a blaze.’ ”

The converts had to suffer. Writing about the end of 1879 or the beginning of 1880, Mr. Jones mentions six months in which the Church “ suffered greatly from persecution.” “ In the fifth moon,” he writes, “ matters came to a head, and the issue was as to the principle on which the persecution was to be met—in fine, whether in a manner such as the Saviour inculcated from the mountain near the Sea of Galilee, and which would commend them to all who knew them ; or after the fashion sanctioned by the Treaty of Tientsin, and which would make them odious to their countrymen for years. Thank God, they willingly bore their cross. The chaff was winnowed from the grain, and in the face of peril and mocking, out came the 130 [new members previously mentioned] to receive immersion.” \*

#### STATISTICS IN 1879.

The 1879 Report had given 81 as baptized, and a total of 108 members for Shantung. The report for the year alluded to in the above extract gives the following figures :—“ Under instruction at home, not worshipping, 39 ; withdrawn during the year, 36 ; worshippers who are not members, 174 ; received into church this year, 129 ; died, 1 ; under discipline, 5 ; total present membership, 345. Males professing free evangelistic work, 28 ; females, 27 ; deacons, 25 ; stations, 20 ; using the office of deaconess among women, 16 ; local teachers unpaid, 19 ; catechisers, 23 ; members who reverted to Presbyterian stations recently re-established in the prefecture, about 50.” Such a record as the result of five years’ labour in a region remarkable for the difficulties it presented is a singular evidence of the power of the Gospel of Jesus Christ. It is not necessary to linger on the details of the progress which have been realised since then, or on the advance made since the visit of Mr.

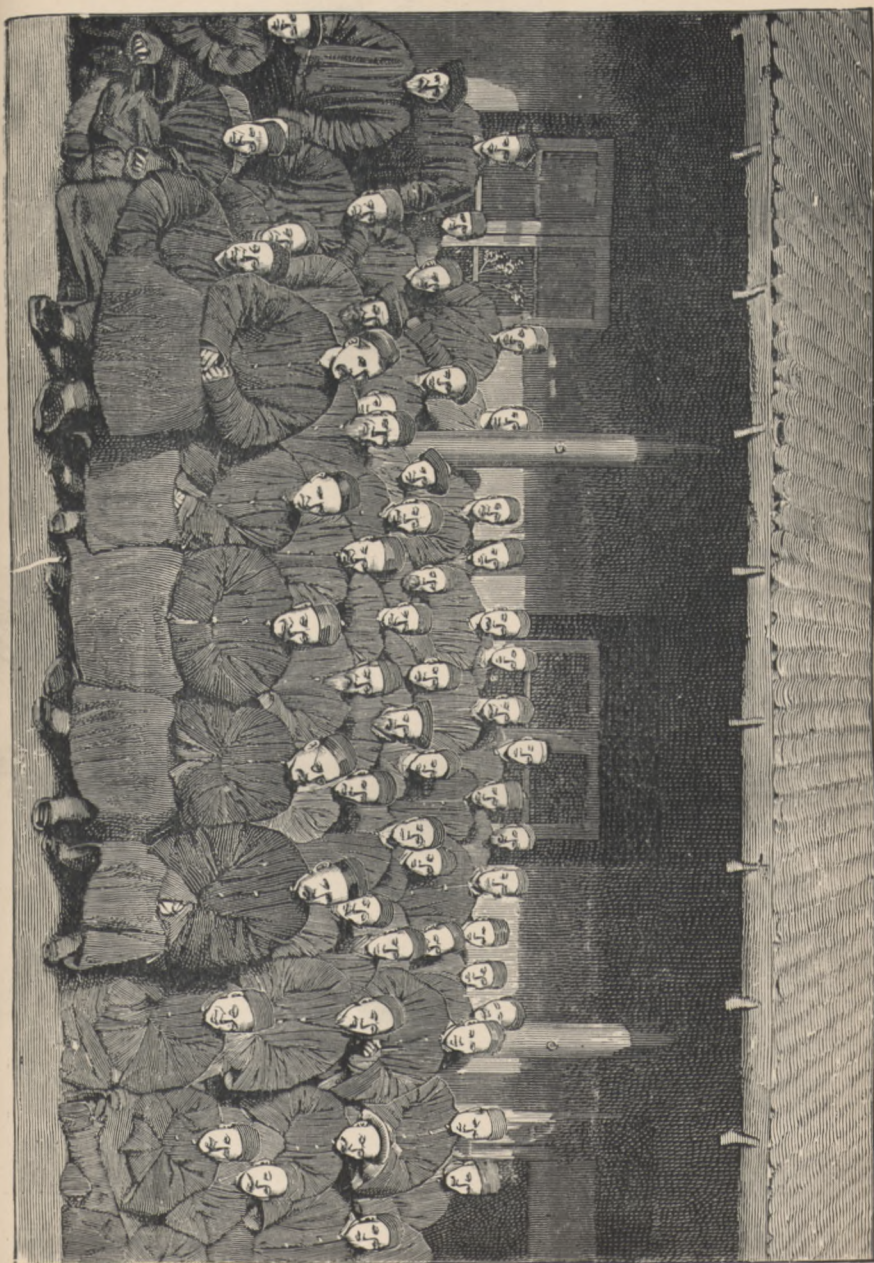
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\* *Missionary Herald*, March, 1880.





LEADERS OF NATIVE CHINESE CHURCHES.



Jones to this country in 1883-4, and of Mr. Richard in 1885-6, led to our increasing largely our staff there.

Suffice it to say that the work has continuously advanced. Persecutions have recurred. From November, 1881, to November, 1882, the story of the church was one "long tale of persecution." In 1883 it became so bad that they had to enlist the offices of our consul to get a proclamation issued setting forth rights of the converts to remain unmolested. In 1884 they had twice to give up premises through the opposition exhibited to their settling in new places. The work had overflowed into the adjoining provinces of Kiangsu and Honan, though subsequently the stations in these provinces were given over to the charge of another Mission. But through evil report and good report the work grew in solidity and strength.

#### IMPRESSIONS OF THE RECENT DEPUTATION.

The Deputation in the report on their recent visit to China describe in the following terms their impressions:—

"The groups of associated baptized persons are not organised into separate 'churches' in our sense of the word, but all constitute together 'the church,' which, consisting of 1,050 members, is governed by delegates from each group. Each group has its 'leader'; most of them have also a deacon, and in addition a man set apart to instruct the young. Two of these represent the group in the ruling body—a body more popularly constituted than a presbytery; more authoritative than an association. This body governs and unites all. The whole is divided into six districts, for the financial management of each of which one or two 'stewards' are appointed. The 'general deacon' is the treasurer of the whole church. These officers give a great deal of time, work, and interest to the cause, for which, of course, no remuneration is received. No 'leader' or other worker in the church receives any payment whatever from us, or from them, excepting that Pastor Chéng—who takes the oversight of the whole church, and who came to them with Mr. Richard as a stranger from another district—is paid by us. Six pastors who were set apart while we were there are also to be paid a small salary furnished by the church.

"The church, in addition, has a 'Poor's Fund,' much needed and fairly supported; and contributes, besides, part of the support of the men in the training institution.



“There were many gratifying evidences of the self-propagating power of the Gospel. Many regularly engage in preaching the Gospel. Indeed, the demands on the time of the missionaries are so great, and travel is so slow in China, that in the Tsing Chow Foo district the stations can only be visited by a missionary twice a year. The work of propagation, therefore, is bound to fall on the people themselves, on their leaders, on the men who were students and are now pastors, helped, perhaps, by the occasional ministrations of an evangelist.

“Ignorant of the language, we were not so able as otherwise we should have been to learn by direct converse the views, feelings, and experiences of the people. But, using interpreters, and questioning all who could inform us, we did our utmost to learn the workings of soul by which they had been brought to Christ, and the nature and strength of their attachment to Him. There are differences in what may be termed the process of the development of the Christian life, answering to the different states of mind in which the Gospel finds men there ; the stage of “inquiry” often presenting characteristics it lacks here, and lacking characteristics it has here.

“We found from many missionaries, in various parts and of various views, a uniform testimony—that a deep sense of sin, which is so commonly the starting-point of spiritual solicitude at home, is rarely met with until the Gospel has been received. Probably, their vague conception of one personal God, and the distribution of their worship amongst minor spirits, prevents this rising in their mind. There is no sense of personal responsibility to a personal moral ruler pervading the minds of men, and giving the preacher a fulcrum for his lever. *This deeper sense of sin comes, but comes as the result, not the beginning, of conversion.* The glory of the Lord, as revealed in the Gospel, seems to make the first impression ; then the great goodness of God ; then the love of Christ in His redeeming work ; then His fitness to be their guide ; then, last of all, the mystery of the Cross, with its suggestions on the malignity of sin, the need of pardon, the possibility of reconciliation with God. Deliverance from the fear of spirits is a very great deliverance to a Chinaman, and one of the greatest mercies for which he thanks God.

“The faults of the race remain in the converts to some extent. In a land where none deem truthfulness a duty, regard for truth must grow, and cannot even by conversion be made. And the love of money—which their poverty makes so pardonable—still lingers neces-

sarily among those whose position is just above starvation level. But our hymns, translated, express their hearts. Their prayers are, we are told, fervent, childlike, spiritual. Their constancy under persecution is remarkable; and, though the morals of the people generally are low, it is very rarely that our church members fall into immorality. None smoke opium. Altogether we have every reason to believe that, as a body, our membership consists of men and women regenerated by God's Spirit, consecrated to Christ's service, resting on His Cross, and expecting His everlasting home.

"When it is considered that in each of *seventy-nine* different towns and villages around Tsing Chow Foo there are little communities delighting in the heavenly light and shedding it forth, the Committee will be enabled in some degree to realise our surprise at finding a work so rooted, so extended, and so flourishing. We were familiar before we left home with the mere statistics of the work; but not till we visited the villages, and realised, on one hand, the immense labour which visiting so many would involve, and, on the other, saw the way in which men and women had laid hold on the Gospel with active, and not merely passive, acceptance, did we realise the immense value of the work accomplished."

#### CHOWPING DISTRICT.

In addition to the work round the original centre at Tsing Chow Foo, we have now a large and very promising work in a district of which the city of Chowping, about sixty miles west of Tsing Chow Foo, is the centre.

It is a small city, containing a population of about twelve thousand. In 1888, Mr. Jones, after visiting it regularly for some time, and treating such as were sick with his medical skill, had taken up his abode there.

Shortly after he had taken up his residence, the whole of Shantung, and, indeed, almost the whole of the Great Plain of China, was overwhelmed with autumnal rains such as had not been experienced for a century.

As the land lies flat and low, and for hundreds of miles the bed of the Yellow River is above the level of the adjoining country, it will readily be understood how awful must be the mischief when a mighty river, extending when in flood perhaps a mile from bank to bank, bursts the double row of embankments which the labour and



prudence of thousands of years have erected to restrain its course, and pours itself over the level plain.

In the famine that ensued, those that perished were again counted by the million. But again a heroic effort was made to lessen the mischief by organising a great system of famine relief.

Again our brethren were in the front of this good work. Of a total of 334,110 who received regular relief at the hands of the various Missions in Shantung twelve of our brethren administered relief to 167,000. The distress was greatest in the district of which Chowping is the centre ; and here Messrs. Jones, Harmon, Drake, Nickalls, and Smythe laboured hard for the relief of the sufferers.

The services of the brethren were the more appreciated because, while elsewhere the rulers in many provinces did their utmost to relieve the distress, in Shantung, at first they not only did nothing, but were opposed to the foreigners supplying their lack of service.

It is not surprising that, as in the great famine of 1876-78, many in the Tsing Chow Foo district began to inquire about the truth, so now in the Chowping district many were led from gratitude to listen to the missionaries, and by listening came to believe. And it has happened, through the Providence and Grace of God, that now in a district where, four years ago, there was not a single member of the Church of Christ, we found in December, 1890, 146 baptized members, and some ninety-four places where there were little gatherings for Christian worship, and over a thousand "inquirers."

Unfortunately, as in the Tsing Chow Foo district so in this also, our brethren are over-wrought ; and it is impossible for a band of six men, with ninety-four stations scattered over a district the size of Yorkshire, to do anything adequately to meet the opportunity which has there arisen.

Still the fruit is there, and in that we rejoice.

But it is not only in the number of converts already made, and the vitality already witnessed, that we find cause for deep satisfaction ; there are agencies which have been started by our brethren which must exert a deep influence over the general community. I notice first

#### EDUCATION WORK WHICH IS DONE IN SHANTUNG.

Various Missions take various positions in regard to education. Some neglect it almost entirely. Some neglect almost every other form of work to concentrate their efforts on this exclusively. Without

entering on any discussion of comparative methods we simply content ourselves with the expression of our feeling: that less than our brethren do could not with propriety be done; that their work is of great value; and that it ought to be sustained. It is most desirable that our converts should have a view of the Gospel as intelligent as we can secure, and that their children should be trained so as to be not below, but, if possible, above the intellectual level of those around them. It is one of the satisfactory evidences of the quickening energy of the Gospel that it so rouses the general interest in life that large numbers of our converts—women as well as men—after their conversion learn to read sufficiently well to be able to read the New Testament and the hymn-book.

They secure this teaching without any formal provision on our part.

The education of the children is one of more difficulty. The number of children who can be taught by one master is not large, say ten or fifteen. The habit is for parents in a village to combine just before the commencement of each new year, and secure the services of a teacher for the next year for their children. His remuneration will vary according to the scholarship and ability which he possesses, and the means of the parents—from £3 or £4 to £10. In our Mission district the poverty of the people has been such that frequently the means to engage a teacher are not possessed by them at the close of the year, nor even the smaller sum, which with the quota given by the Mission would suffice, and so the children go without schooling for the next twelve months.

In the Tsing Chow Foo district there are at present fourteen schools, to which we contribute one-half of the cost. In these are 150 boys. It is part of Mr. Couling's work to visit these schools and keep them up to the mark. This part of his and our work is very important. The Committee recognise the fact that the prevailing poverty and frequent disasters to which the country is subject make it very difficult for the people to provide, *without breaks*, for the education of the children, and they have agreed, on the suggestion of the brethren, that the maximum quota contributed by the Mission should be increased to three-quarters of the whole, *where such help is required*.

In addition to these schools, as there were parents among our converts who could afford to pay something, and whose boys were, :



ability and promise, worth the training, it was determined to establish a

#### BOARDING SCHOOL

under the charge of Mr. and Mrs. Couling. The experiment was made on a modest scale in order that experience might be had, to show the best arrangements to be made. Eighteen boys were admitted for a curriculum of five years. They provide their own bedding and clothes. Their food costs about fifteen dollars, say £2 10s. per annum, and of this they supply five dollars, the estimated cost of keeping them at home. Their education is exclusively in Chinese ; but it embraces elementary science, geometry, algebra.

We were much gratified with the aspect of the school ; with the thoroughness of their education, which we were able to test in arithmetic and mathematics ; and with what we heard of the character of the pupils. Mrs. Couling, being competent from her own thorough education and her knowledge of the Chinese language to render most valuable help, renders it most gladly, while her musical ability permits her to enrich them with some training in music.

The brethren all feel that the moral and intellectual training given in this Institution is most valuable, and will tend to develop and hallow the higher elements of manhood found in our churches. Of the eighteen, five are considered earnest Christians. The five years for which they were admitted have just closed.

The Committee, feeling the importance of this work, are endeavouring to secure possession of the property, hitherto rented by Mr. Couling, with a view to fit it for the accommodation of sixty boys, it being obvious that by a slight enlargement of expenditure a very large increase of the usefulness of this establishment may be secured.

But the most important part of our educational work in Shantung is

#### THE INSTITUTION FOR THE TRAINING OF PASTORS AND TEACHERS.

It was proposed some five or six years ago, sanctioned by the Committee, and has been conducted by Mr. Whitewright ever since. The first batch of men, numbering twenty-four, was chosen by the church. Part of their support has been all along furnished and provided by the church. Other brethren have aided Mr. Whitewright—Mr. and Mrs. Couling have taken specific subjects, Dr. Watson has given an elementary course in physiology. Of the twenty-four thus admitted,

five had a three years' course, meant to train them for teachers ; one (who was a self-supporting student) was dismissed for misconduct, though subsequent action restored him to the respect of the brethren ; and another proved incompetent for study and was dismissed ; four went to Shensi in the emigration which followed the famine ; seven will be appointed as teachers and evangelists, and six were set apart for the work of the ministry during our visit to Tsing Chow Foo. We saw all the men excepting those who had taken up preaching work, and those who had left. Four of the students are self-supporting. In spite of two years of desperate famine the church has given £40.

We were gratified exceedingly by what appeared to be the vigour and godliness of the men, by the thoroughness of their training, and by the singular fitness of Mr. Whitewright to be at the head of such an institution. Its cost, in view of its work, is very slight, and the men all living exactly as they would do in their own homes are not unfitted for the life of lowly hardship which a native pastorate in China means. We have not seen any similar work more suited to the necessities of the field. No English is taught, the brethren having a dread of the rush of candidates who would desire to learn that remunerative language. But—English excluded—the aim has been to give them as thorough a training as our ordinary theological colleges at home give to their students. The five men who have accepted the work of the pastorate, at rates of remuneration beneath what they would gain in other employments, seem exactly the men whom the churches at home would like to see in the ministry of a church entering on its first efforts to convert the heathen around it to the Gospel of Christ.

The work of training men for pastors, evangelists, and teachers is not the only work of the Institution. In late years a practice has arisen in most of the North China Missions of collecting together as many of their members as seem especially fit for training for a period of a month or six weeks' tuition in the two slack seasons of the farming year. When we arrived at Tsing Chow Foo we found *one hundred men*, who had been at the Institution for six weeks' training, *all of them "leaders" from the recently evangelised district round Chowping.*

We learned that in the spring of the year one hundred and thirty-seven men from the Tsing Chow Foo district had been in for a similar period. These are all select men ; they pay their own travelling expenses ; they lose the value of their labour on their farms. The only



cost to the Mission is for their food, and as this costs exactly £1 per day for the hundred, we felt again that at a small expense a very invigorating stimulus was given to the mental and moral natures of those who are the men of most influence in the church and in the neighbourhood where they reside.

In addition to the educational work we attach a great deal of value to the

#### MEDICAL MISSION WORK

we carry on. Perhaps the ultimate reason why in China Medical Mission work is so important lies in a law of the Kingdom that the testimony of truth should be accompanied, interpreted and commended by the life of mercy, and in the fact that medical mercy is the form of mercy most needed, and least liable to abuse. Whatever the reason may be, apart from the districts opened by the work of our brethren in famine relief, it would be difficult to find any district which was not opened up by the practice of medicine. And it is through his medical kindness and help that most learn to lay aside their suspicion of the missionary's motive, and to believe in his goodness and to be respectful to the message which he brings.

We have already seen the part which Mr. Jones's skill had in securing our foothold in Tsing Chow Foo. His periodical visits to Chowping to heal the sick were the reason of his being permitted to stay there. And, undoubtedly, the work in Tsing Chow Foo is brighter in its promise to-day because of the large and successful medical work done by Dr. Russell Watson and Mrs. Watson. It is not very long since Dr. Watson completed his probationary course—and, unfortunately, Mrs. Watson's health during the last few months has been such as to interfere with the regular prosecution of her work—yet Dr. Watson is seeing out-door patients at the rate of about one thousand four hundred per month; and when Mrs. Watson was able to attend to work among the women, these came to consult her at the rate of about sixty per day. In the hospital work, which on a small scale is carried on, Dr. Watson has had in the last complete year two hundred and forty cases. These have included a large number of grave surgical, and especially ophthalmic, cases, and it is a matter of great satisfaction and thankfulness that Dr. and Mrs. Watson have secured well-deserved repute by the success of their treatment.

Within the last eighteen months the Chi-foo—*i.e.*, the most impor-

tant official in the district, one whose rule is absolute over three or four millions of people—was smitten with apoplexy, treated in vain and despaired of by fourteen native physicians, but happily restored to health and work by Dr. Watson. An ornate tablet expressing the admiration and the gratitude of the ruler was carried in public through the streets, presented to Dr. Watson, and now surmounts the entrance to his dispensary. One indication of the way in which such work operates is to be found in the fact that while, previously to this, the advent of the candidates for the triennial examinations was anticipated with solicitude, and, by express command of the officials, all the gates of our missionary buildings were kept closed to prevent mischief being wrought by their turbulent enthusiasm, last year these candidates, to the number of many thousands, visited the Mission, in batches of forty, saw the foreign marvels which its little museum contained, bought a considerable number of Gospels and tracts, and the large majority stayed while addresses explanatory of the Gospel were given.

All this tends to help our work, for the anti-foreign feeling is much more strong than is usually supposed. The scholars cherish contempt for us as barbarians, and hatred for us as barbarians who have humiliated them. In any part in North China to-day it would be easy to rouse a dangerous spirit of opposition to the presence of the foreigner. It is, therefore, no slight service done to the cause of the Gospel when by their ministry of mercy the missionaries stand forth as good and enlightened men labouring for the good of others.

Every Mission in China seems to have had the same experience. North and south, on the coast and inland, it is Mercy which opens the way for Truth, and the human life of Love that renders credible the message of the infinite love of God.

In the Chowping district Mr. Smythe labours successfully in Medical Mission work, he having taken a complete course of medical training at Leeds; Mr. Wills has succeeded in getting a slight foothold in the great city of Chow Tsun (pronounced Jeu Tswin), containing 80,000 people, situate twelve miles from Chowping, and violently anti-foreign, by medical work there; and most of the other brethren have enough knowledge of the common cures for the common ailments of the people to be able to render them most valuable service. In the visitation of cholera, for instance, that raged with intense virulence in our part of Shantung last autumn, hardly any died who used the Western remedies. There can hardly be any field where a devoted



Christian man with medical training could render better service to the cause of God and of man.

#### TSI-NAN-FOO.

A third centre of work has been occupied within the last four or five years—viz., the capital of the province, Tsi-nan-foo.

This is a great and populous city, thronged with life and commerce. Cities are not the spots which yield the best returns for labour ; but they happen to be the spots which most obstruct labour elsewhere.

While exerting an adverse influence, the force of which can hardly be imagined by foreigners, they at the same time have amongst their residents or visitors various classes particularly desirable to gather into the Christian Church. Thus, in Tsi-nan-foo, one of the best of secret sects has a large following—the sect of “Sages and Worthies.” *They practise no idolatry*—a fact of great significance ; for while Theism here is a meagre creed held by those too cold to believe the greater creed, there it is a creed only held by the morally awakened, who by a sublime effort reach the conception of a living God. Here, too, are multitudes of students, numbers receiving in the city a university training, and others coming yearly to the number of many thousands to take part in the competitive examinations which are the entrance to all Government employment and to a literary standing.

It has happened many times that work in districts that were most friendly to the Gospel has been at once stopped by influences from the capital.

In this city was printed, and from the Viceregal headquarters distributed, the infamous pamphlet, the “Death-blow to Corrupt Doctrines,” which, more than any other publication, has by its awful calumnies kept alive the hatred to the foreigner, and stirred such outbreaks of popular hatred as we have recently seen in the Yang-Tse Valley.

Our brethren have therefore felt that to leave this city without effort would be to commit a mistake similar to that of an army leaving a fortress in the enemy’s possession in its rear.

Besides some literary work, some useful work in connection with a book-shop, and a little evangelistic work in the neighbourhood, nothing has yet been accomplished.

It is to be hoped that by the blessing of God on the work of our brethren and of the Presbyterian missionaries (who urge us to come



MISSION BOOK-SHOP AT TSING CHU FU.





and help them), this great city, learned, polite, active, but virulently hostile to the Gospel, may furnish some apostles and prophets to the Church of God ; and that by the favour given them in the eyes of the people, the open doors in all the province may be left unclosed and the Gospel have free course and be glorified.

It only remains for me to add, in speaking of our work in Shantung, a single word to correct a misapprehension which exists in some minds regarding it.

*Our brethren have from the beginning made some use of paid agency.*

They have the honour of being the foremost to secure in China the recognition of the principle that the church must rely on its own efforts, graces, generosity, for its own *maintenance and growth*. But avowedly they have from the beginning employed for missionary work, *in districts where there were no gatherings of converts*, men whom they name evangelists and who are paid by the Society. At present thirteen are so employed, and it is proposed to increase their number to twenty. These men are educated, able men, who by their knowledge of the people can do a work which no European can do. They belong to a class largely used by God in China in the furtherance of the Gospel ; for it will be easily understood that the superintendence and training of the church when it reaches such dimensions and is so scattered as our church in Shantung leave to the missionaries time to do little more than superintend the work.

They are a very able, earnest, and highly valued class of men. Their small number reduces the danger of corrupt attractions to a minimum. They are absolutely necessary ; for where the struggle for life is so hard and travel so slow, the converts can only reach the immediate neighbourhood of their own homes. And not to use these would leave multitudes of inquirers in the dark without any to guide their steps aright. In these circumstances most will probably agree that our brethren act wisely in employing them.

The work thus imperfectly set forth must impress all thoughtful Christians with its deep significance. Seventeen years there were no converts in this district, and now, in 160 different centres, little groups are worshipping the Saviour. Provision is made for training the higher class of workers, educating children, healing all manner of sickness ; and all this substantial and fertile good has been accomplished in the face of difficulties of the most stupendous kind.

And it is not merely the numbers of our converts ; their value strikes one. Mr. Morris and myself had very strange impressions



when we first met the hundred men from the Chowping district, who had come for six weeks' instruction. We were not prepared for the manliness of which they bore the stamp, nor for the independence which seemed to mark their acceptance of the Gospel.

If the work in Shantung were all that had been accomplished, we would be constrained to feel that God had rewarded our labour and gifts and prayers exceedingly abundantly above all that we had asked or thought. But we have to notice the work that has been done in the second province in which Mr. Richard did so much, both in the way of famine relief and missionary labour.

#### THE WORK IN SHANSI.

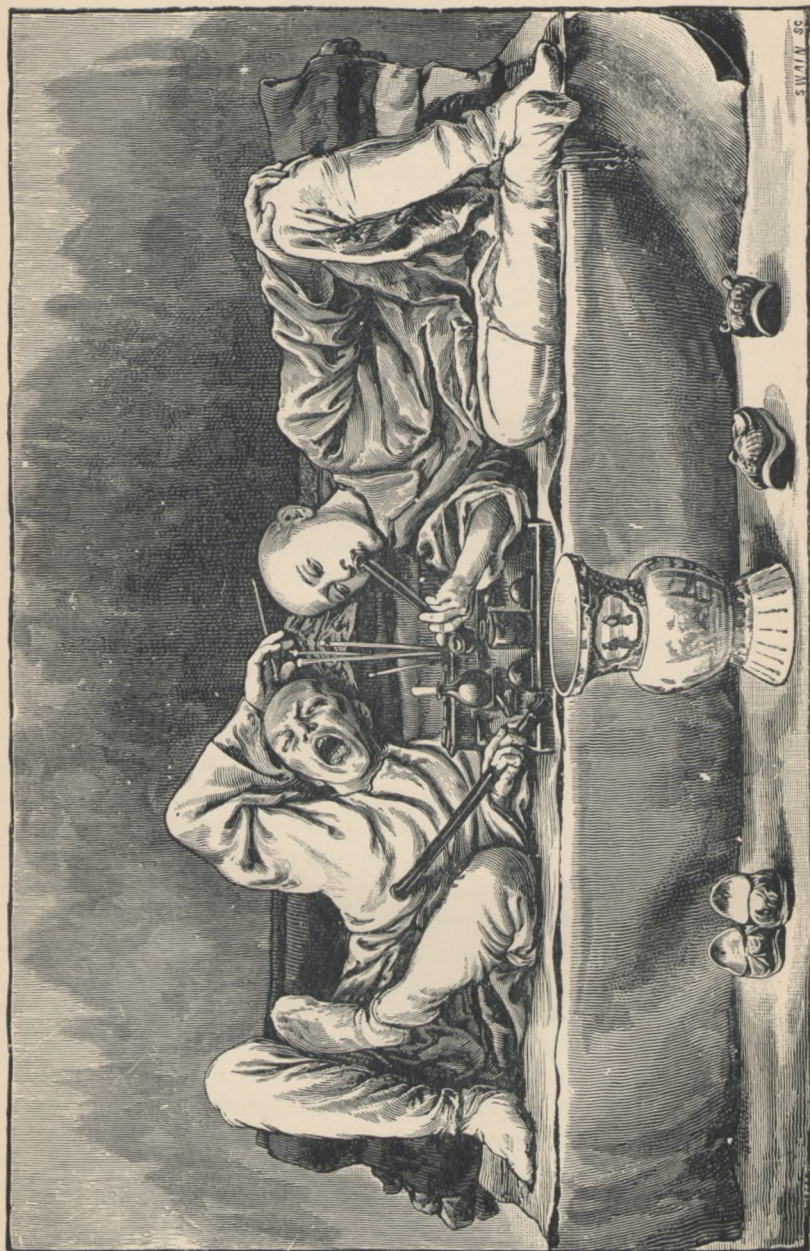
In many important points the Mission in Shansi finds its conditions different from those of Shantung. It is one of the westernmost provinces, with Shensi and Mongolia for its western boundaries. Whereas a great part of Shantung is a plain a few feet above the sea level, a great part of Shansi consists of the plain of Tai Yuen, a level stretch 2,800 feet above it. Its population is less stalwart than that of Shantung, and more commercial. It supplies China with its bankers and its ablest men of commerce. It is distinguished also by a discreditable eminence in the use of opium, dividing with Shensi the shame of being the worst portion of China for opium smoking.

Our Mission commenced in 1877, when Mr. Richard, Mr. Hill, Mr. Turner, and some others addressed themselves to deal with the great famine to which we have previously referred. As already noted no worker escaped the pestilence which accompanied the famine.

Happily our brethren survived their fevers and all the other perils attendant on their awful task, and had the satisfaction of having saved many thousands of lives through the relief they administered, and opened many thousands of hearts to a new sense of gratitude to the foreigner. In these circumstances it might have been expected that spiritual results of similar magnitude and value to those found in Shantung would also have been realised in Shansi. But while it is ours to sow beside all waters, it is still true that "we know not which shall prosper : this or that." Certain it is that while our Mission and the American Presbyterian Mission and the American Board have all found fruit in abundance rewarding their labour in Shantung, in Shansi both our workers and those of the other Society which labours there have still to say, "Who hath believed our report?" *There is result.* The Inland Mission has a flourishing work in one portion of







THE OPIUM CURSE.

the province, Ping Yang, a district where a large amount of relief work was done, and we see the beginning of what we trust will be a great work in part of our own field. It is yet true that we have here a soil which, as yet, has given no such results as have gladdened the hearts of workers in the provinces of Shantung, Fuh Kien, or Quangtung.

#### THE OPIUM CURSE.

Part of the difference in productiveness is probably due to the depraving influence of the use of opium. And when it is remembered that the use of opium is so extensive that it is the general (though we hope exaggerated) opinion that seven men out of every ten and six women out of every ten in the cities smoke opium, and one-third of all the men and women in country districts, it will be understood at once that an immense addition to the usual obstacles and difficulties exists here. It is hardly by accident that Shantung being one of the provinces most free from the opium vice should also be one of the most receptive of Gospel testimony, and Shansi being one of the worst for that vice should be one of the least receptive. For while opium smoking has defenders among Europeans who do not practise it, we met with no Chinaman who did not look upon its use as a grave calamity.

Most thoughtful Christians will see in the wide extent of a vice introduced into China by Englishmen and fostered by our country, in those dark ages of legislation from which we have so recently emerged, a reason, not for abandoning a field, but for increasing our efforts to introduce the antidote where we have inflicted the bane. And faith in the omnipotence of the Gospel is slow to accept any failure as final.

In addition to the hindrance due to opium, we have to remember that our staff has been smaller: that there have been more changes in it; and that other causes we need not name have tended to retard the progress of the Gospel.

These preliminary remarks are introductory to the statement that after thirteen years of work our total membership in this province numbers only about thirty.

It is only fair to remember that, were it not for the largeness of the results seen in Shantung, this number would not strike us as so small as it does.

Our keenest disappointment is in the work in Tai Yuen Foo itself. This great city of one hundred thousand inhabitants has proved as unproductive as Tsi-nan-foo has been to the American Presbyterians. The conditions of life in the great cities (almost all engaged in shop-



keeping, living away from their wives and families) and the consequent immorality, tend to lower the tone of life and thought. Accordingly, we lament, and the Inland Mission lament with us, the very slow and small results that have been gathered here by the two Missions, which have worked side by side since the famine. We have six members ; they have about double that number.

Still, testimony has been borne which has reached multitudes of those who visit the city for trading purposes, and to large numbers within the city itself. There is *a good impression made, which means much in China*. There are thousands of students coming up annually and triennially to the great examinations ; it is a good centre from which to work the villages round. Shansi people go, as shop-keepers and bankers, to all parts of the Empire ; and to leave the centre of any district unoccupied is to expose the work all through it to constant interruption and persecution. Our brethren, therefore, do not yet know that they are beaten, they believe themselves sure of great and satisfying success, and they look forward to seeing the work crowned throughout Shansi with great success.

#### SURROUNDING DISTRICT.

There is certainly great promise of success in some of the work outside Tai Yuen. Fifty miles to the north is a city, named Hsin Chao (pronounced Shin Jo), in the centre of a populous district, and with a population of its own of 15,000. Here work was commenced by visits of Mr. Richard's evangelists, and for two or three years Mr. Dixon has worked there. Mr. Turner also had begun to work there just before his leaving China.

In Shiao Tien Tzu (pronounced Shoudienza), eleven miles from Tai Yuen to the south, a place of six or eight thousand people, good work has been carried on, and a good beginning made, by Mr. Sowerby and Mr. Morgan. And at the end of the great Mountain Pass which leads from the Great Plain to this Plain of Tai Yuen, stands Shi Tieh (pronounced Shittia), a town of five thousand people, thirty miles south of the capital, and about 3,600 feet above the level of the sea, where Mr. Morgan has commenced work, and where he intends to reside.

The work in Hsin Chao is the oldest of the three, and promises well. Though only nine or ten have been baptized, we had on the Sunday we were there a gathering of about a hundred to worship ; at an outlying station we had a gathering of about forty. Mr. Dixon is a man of exceptional energy ; he has good abilities in medicine,

and has used his power with great benefit to the people. He has the help of two or three evangelists of decided force and excellence. There is a beginning here of very great value and promise. Probably but for the disappointment found by some missionaries in the province who had administered baptism too hastily, they would have baptized a good many of those in attendance. Anyhow, such gatherings in such a place are full of hope; while we wish they were more on the scale of the Shantung work, we yet thank God and take courage.

The work in Shiao Tien Tzu is also promising. Some sixteen members of a good type are a beginning of great promise.

Mrs. Richard, Mrs. Morgan, Mrs. Sowerby, and Mrs. Turner have done good work amongst the women. Unfortunately interruptions have occurred in the work of the ladies which have prevented its attaining the dimensions which might otherwise have been effected.

If a small staff of Christian ladies, full of faith and tenderness, could be placed on both fields, it would meet the pressing want of the hour in both provinces. It might spread still further the great success in Shantung; and Shansi might change "hope deferred" into "the desire accomplished."

It is proper to name in connection with the comparatively small results of the Mission in Shansi that Mr. Richard's literary work has been very extensive; that his work was much interrupted by two years' service in Shantung in Mr. Jones's absence, by two years' absence in England, by sundry visits to Peking on business connected with the persecutions, and by other things.

Some things seem certain; no place more needs the Gospel than Shansi. Nothing else has either the hope or the restraint which are essential for the cure and the prevention of the opium habit. We, as a nation, are largely responsible for the evil which works such havoc amongst them; and the Gospel is the power of God unto salvation to everyone that believeth, alike to him who vainly boasts of his nation's wisdom, and to him who in the despair produced by opium has found that wisdom powerless to aid him.

Readers of Mr. Macgowan's little book, "Confucius or Christ," will have remarked the strong and helpful Christians who came out of the ranks of the opium smokers in the Amoy district. None but Christians have any hope for such, the Gospel alone has any help for them. Attracted by the grace of the Saviour, and moved by the convictions of the Holy Spirit, they often, with a great rebound, pass from hopeless wretchedness into saintly energy, into self-respect and usefulness.



We sometimes forget that the grace of the Saviour can convert the sin as well as the sinner, and turn much sin into much love. Let us hope that in Shansi this may be the case, and that strong in its victories of grace, the Church of Christ there may charm and bless multitudes who lie in the darkness of a manifold despair.

Recently, the Committee have sanctioned a further extension of our work in China, in a new province. As in the future it may be hoped that this may develop into a great work, and, seeing that a centenary volume has its prospects as well as its retrospects it is proper that we should say something here of projected

#### WORK IN SHENSI.

Shensi is one of the great provinces of China, nearly a sixth larger than England and Wales ; very fertile, so much so that a large portion of its surface will give in one good year the food of three years ;\* formerly a seat of the Chinese Empire, and capable of being again one of the foremost provinces in the Empire. It is, moreover, on the great life of traffic connecting the central provinces of China with Thibet and Central Asia. It is rich in mineral wealth. So that in its commerce, agriculture, and mineral resources it is one of the richest of the provinces of China. Yet while the official returns of 1882 gave Shantung a population of 444 to the square mile, they gave Shensi a population of only 153.

This result has been reached through a series of calamities. First the Tai-ping rebellion invaded, overran, possessed itself of this province at the cost of great loss of life, and in their turn the Tai-pings were dislodged from this province by a slaughter still greater. This first of the four rebellions to which they attribute the troubles of the province raged from 1850 to 1864. The second was the Mohammedan rebellion. There has been an over-sea commerce from time immemorial between India, Persia, and Arabia and China. There has been also an overland commerce between the East and West of Asia. In connection with both of these lines Mohammedans found their way into China. They did so, perhaps the more readily about 600 years ago, because then the Arab astronomers rendered the same sort of service to China which was subsequently rendered by the Jesuit missionaries. Their instruments still remain. We saw them, and thought that in beauty of workmanship they surpassed those sent out some centuries later by

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\* Williams' "Middle Kingdom," I., 149.

Louis XIV. They seem to have attained great numbers. Williams speaks of 200,000 Mohammedans being in Peking to-day,\* and of there being probably ten millions in the provinces north of the Yang Tse, where they are strongest. In Shensi they were very strong.

From motives probably resembling those of Pharaoh towards the Israelites, the rulers subjected them to great oppression. If one Chinese life was taken, two Mohammedan lives were required for it. The same principle ran through all the dealings of the government.

Yakoob Beg, by his successes in Central Asia, roused the hopes of the Mohammedans that a great Mohammedan empire might be set up there. They rose in a serious revolt, which, commencing in 1866, was finally suppressed in China and Kashgaria in 1886.

The Mohammedans in Shensi joined the rebellion and were all slaughtered, save a few who had given unmistakable proofs of their loyalty. *One-half the population of the province perished in this way.*

This was hardly over before the great famine of 1877 and 1878 fell on them, destroying a large portion of the remainder. And following this calamity, which they named "The Rebellion of Nature," came a fourth, connected with it, which they called "The Rebellion of Wolves." For the famine which robbed man of his food robbed other things as well, and the wolves, deprived of their usual support, came down from the mountains and ravaged the cities and villages. The result of all these things is the depopulation already stated; and an immigration policy on the part of the Chinese rulers, which encourages the movement of people from the congested districts of the Great Plain to this depleted district, where lands and houses without inhabitants wait the occupation of any who will accept them, and where taxes are largely or altogether remitted in the early years of all new holdings.

#### MIGRATION OF NATIVE CHRISTIANS.

To this district large numbers from Shantung, and Honan, and Hupeh, and other provinces have moved. There was no more touching sight which met our eyes in China than the sight of families on the move, with all their belongings surmounting a barrow, on which the mother and wife and infants would sit. The others were occupied in wheeling or drawing this load, or carrying some article, generally of such trifling value that it surprised one that they should trouble to take it. In

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\* Williams, II. 269.



this way the journey of about eight hundred miles could be done in two months ; and in this way some six thousand to eight thousand families, numbering, say, from thirty to forty thousand people, have gone in the last two years from Shantung alone to this new district. Amongst these are some eighty-seven of our church members. This number includes *four men* who have had the advantage of passing through a course of training for teachers in Mr. Whitewright's training institution, and one or two boys educated in Mr. Couling's school.

It is obvious that such a group of persons in the midst of thirty or forty thousand emigrants from their own locality, and in the midst of the people of Shensi, might be a bit of leaven hid in three measures of meal.

They are needed intensely there, for the province resembles Shansi, in being one of the worst in China in the use of opium. "How many of you smoke opium?" asked Mr. Shorrock of a group of people round him one day. "Oh! we all do, except him," they replied, pointing to a boy.

What tends to increase the habit is the fact that in its fertile soil opium is the most remunerative crop they can grow. And although it is illegal to grow it—is a crime, I believe, still punishable by death—it is grown very largely throughout the province, as it is in Szechuen Yunnan, Shansi, and Manchuria.

There is an awful temptation for our converts in their position. On the one hand, extremest poverty moves them ; on the other, large profits allure them ; while the universal custom of growing it tends to soothe the conscience with the sort of suggestions which reconcile men in England sometimes to occupations of doubtful or mischievous character.

To marshal, lead, unite, and encourage these Christians, the Committee has determined to send two of our ablest young missionaries, Mr. Shorrock and Mr. Moir Duncan. They will be lonely, with a loneliness that few are capable of conceiving. The temper of the rulers is somewhat violently anti-foreign, and they must expect persecution for their converts and themselves. Their work will be arduous, as it resembles that of those who in a new country have to originate all the institutions which at home are ready to hand. The little flock can only keep itself safe by saving others. Will it do so? Shall our prayers rise so fervently as to secure such a result?

Our brethren will work in the very district where the old Nestorians

first planted the Gospel in China, where for several centuries they thrived and spread. Within a few miles of where they labour, the Great Tablet of Si Ngan Foo was erected 1,100 years ago, to celebrate the creed, the growth, the sufferings of the Church. Though the doctrine of these early Christians had become corrupt and theosophic, though the lives of their priests had become corrupt, though, simultaneously, professed converts would observe Christian and Buddhist rites, and though they seemed to be extirpated wholly, their doctrine has never vanished altogether from China, but lingers, the soul of what is good in the best of their secret sects, and in that worship of Amita Budha which both in China and Japan preserves so much of Christian sentiment and idea.

There is a keen addition to our interest in the enterprise of our two brethren when we mentally place alongside of each other that early beginning—probably between fifteen and sixteen hundred years ago—and this new start, so modestly and humbly made. May a larger and still holier result accrue from the new enterprise than from the old! And kept pure in life and doctrine, may the converts who have gone there be as a handful of corn on the top of the mountains, which shall at last shake like Lebanon.

#### LITERATURE.

Mr. Richard—not yet recovered from the malarial paralysis which came with the famine fever, which laid him low in 1888, as it had done in 1877—will henceforth devote himself to the literary work, for which he is so fitted, in connection with the Society for the Diffusion of Christian Literature. The United Presbyterian Mission, impressed with the wide opening for the printed message which exists in China, gave the services of the late Dr. Williamson to that Society. At the request of the Committee we give those of Mr. Richard. He will work in connection with Dr. Griffith John, Mr. Muirhead, Bishop Moule, Dr. Ernest Faber, Dr. Edkins, and other veteran missionaries in Mid-China, who have sought his help as that of the fittest man for the post left vacant by the death of Dr. Williamson. The written language of China, Korea, Japan, Cochin China, is one. The pronunciation differing in these lands makes their spoken languages different. But probably one-third of mankind use the Chinese character as their written and printed speech.

A large proportion of the men and a certain proportion of the women can read, and all treat the printed page with great reverence.



We trust our brother may be able to serve all the missionary societies as Dr. Williamson was doing in China, and as, for forty years, Dr. Murdoch, also of the United Presbyterian Mission, has done in India with such immense advantage.

We have thus endeavoured to describe in the limited space at command, and with such imperfect knowledge as we possess, the position and the experience of our Mission in China.

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The missionary enterprise in China is perhaps the most arduous which has yet taxed the energy and consecration of the Church of Christ. Her ancient civilisation dates back to the days of Abraham ; and the tradition of its glories inspires her children with a pride of superiority to all mankind. The morals of Confucius, the metaphysics of Laotse, seem to them to exhaust all practical wisdom and all speculative inquiry. Few lands have seen more revolutions ; there were sixteen changes of dynasty in the first sixteen centuries of our era ; but yet no revolution has ever changed either the constitution or the laws or the customs of the people. They have seen the rise and decay of most of the great empires of antiquity.

They were a cultivated and polite people when the whole of Northern Europe was still barbarian. They to-day are ceremonious and polite in a degree, which makes all Englishmen appear to them rude and uncultivated. The industry, energy, and skill of the people are surprising ; in trade, commerce, and diplomacy they can hold their own against the world. They know their strength, and are complacent in it. They hate us ; they misconceive the doctrines, rites, and meaning of Christianity. The absence of all doctrine and practice expressive of reverence for the dead seems to denote on the part of Christians a disgraceful lack of filial sentiment.

We have injured them, as no nation probably ever injured another, by the opium traffic, which has demoralised a large proportion of this vast Empire with a vice as bad as that of drunkenness.

All these things constitute colossal difficulties. And amongst all things impossible the conversion of the Chinese would seem to be that which is supremely so.

But it is the function of the Church to achieve the impossible—to cleanse the lepers, to cast out devils, to raise the dead. And the history of the Church is the story of a sublime succession of impossible achievements.

Impossible as it appears, some things aid the achievement. There is an aching void, a great absence of light and hope, making the heart of man hungry. There is the yearning after God which is never fully suppressed in any heart. There is "the glory as of the only begotten of the Father," still radiant in the Saviour's life. There is the charm of His vast affection and His voluntary woe. There is the Light on the Heart of God, the offer of liberty and peace ; the attraction of the great pardon ; the glory of Heaven. Hell, they know of, believe in, and depict in temples in every city, by paintings or sculpture of realistic horror. But the thought of any heaven has hardly come to them. In such a position of things there must somewhere be some good soil for the good seed of the Kingdom.

When Dr. Legge reached China there were six converts ; now there are about 40,000. Persecution tries them, but their numbers grow in the furnace. This beginning comes to us in our faintheartedness, a first-fruits of a great harvest, which, if we have faith, we shall reap.

Shall we be found wanting ? Or shall we humbly, gratefully, hopefully, go forth into all the world to preach the Gospel to every creature ? Let no man take our crown !

But when God has entrusted us with that Gospel which is the power of God unto salvation, let us give it in all its saving fulness to those who need its light.

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THE EARLY HOME OF WILLIAM CAREY.

# BIBLE TRANSLATION.

## PART I.

**H**OWEVER humble may have been the home surroundings of William Carey's early life, there can be no doubt that the instruction given in the school of his father, the parish clerk and schoolmaster of Paulerspury, quickened those natural gifts which led him, in late days, to eminence in the Christian Church as linguist and translator of the Holy Scriptures. As a child, he betrayed a keen desire for knowledge of every kind, and displayed that restless and persistent energy which urged him to grasp with eagerness every opportunity for its acquisition. He seized with avidity every book he met with, whether it was a work of science, or history, or travel, to satisfy his thirst. His appetite for learning was insatiable. By the time he reached the period of youth, "young Carey," as Dr. Ryland called him, had attained to no little knowledge of Latin, and by degrees he added to his equipment Hebrew, Greek, French, Italian, and even Dutch. While he was yet an apprentice, the first stimulus to the acquisition of Greek came from meeting with some unintelligible Greek words in a Bible commentary. In a rough way he imitated the letters, and obtained a translation of them from a journeyman weaver of his native village who had seen better days. Early in his Christian life he began the practice, which he continued when pastor of the church in Harvey Lane, Leicester, of reading, in as many languages as he possessed copies of the Scriptures, his daily chapter. A fixed portion of time was regularly given to study and translation. Although he knew it not, a Divine hand was directing his studies, in order that he might be prepared, in due time, to give the Word of God in their vernacular tongues to the myriads of dwellers in Oriental lands.

Early in 1787, the Rev. J. Kinghorn, of Norwich, speaks of a



Mr. Parker, as preparing for the press a scheme for "sending the Scriptures into those countries where they have not yet been sent," the early sheets of which were then in his hands. We do not know how soon this idea took possession of Carey's mind; but we learn from Mr. Fuller that it was a motive force in the studies he pursued. In a letter written in the year 1813 to Dr. Chalmers, Mr. Fuller says: "I knew Carey when he made shoes for the maintenance of his family; yet even then his mind had received an evangelical stamp, and his heart burned incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaintance with Hebrew, Greek, Latin, and French. And why? Because his mind was filled with the idea of being some day a translator of the Word of God into the languages of those who sit in darkness." The prevalent ignorance, even among learned men, of the languages spoken by heathen peoples, was no obstacle to Carey. His own acquisitions were a living commentary on his words: "It is well known," he says, "to require no very extraordinary talents to learn in the space of a year or two at most the language of any people on earth, so much of it, at least, as to be able to convey any sentiments we wish to their understandings."

Thus from the earliest period of his career was Carey feeling his way to the chief work of his life, and an impetus given to the translation of the Holy Writings of our faith in many tongues, which is the great, if not the noblest, feature of modern missionary enterprise. "A sublimer thought," said the celebrated Wilberforce, "cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindus the Bible in their own language."

#### ARRIVAL IN INDIA.

On the 12th of June, 1793, he embarked for Calcutta with his family and Mr. Thomas, a pious Indian army surgeon, who had returned to England with the object in view of seeking aid, both in men and money, for the establishment of a Christian Mission in Bengal. After a tedious passage of five months, the anxious party landed at their destination. The wearisome months of the voyage were not passed in idleness. The second week found Carey, with his companion, who was already well acquainted with Bengali, studying the language. As his knowledge grew, with his Hebrew Bible before him, the Book of Genesis was taken in hand for translation. Carey's entrance on his life-work had begun. En-

couraged by that eminent Orientalist, Sir William Jones, Mr. Thomas, some years before, had given the Gospel of Matthew a Bengali dress. The translation, though crude in style, and much tinged with Anglican words and idioms, found acceptance among the people. It opened to them, if imperfectly, the wondrous story of the "Word made flesh."

On reaching Mudnabatty, Mr. Carey found several persons—the fruits of Mr. Thomas's early labours—inquiring after the new faith. An appeal which reached the missionaries from Dinagapore gave them great encouragement. "Three years ago," said these humble seekers after God, "we heard a little about the Gospel of God. At that time we were promised seven or eight chapters of the Bengali translation thereof, but did not obtain it." They, therefore, earnestly desired that another messenger should be sent, bringing with him the book and further information of this new way. "Then we will hear again, from his mouth, the Word of faith, the manner of prayer, the joyful news from heaven; and, having heard it, be blessed. This is our desire. This grant."

Carey scarcely needed such a stimulus as this, or the pleasant fact which he joyfully relates to Mr. Fuller:—"A pundit and another man from Nuddea came to see me. I showed it" (the Book of Genesis) "to them, and the pundit seemed much pleased with the account of the Creation." Settled at Mudnabatty, Carey was unremitting in his endeavours thoroughly to master the Bengali tongue, and to revise the rough translations of Mr. Thomas. He grudged the hours spent in writing to anxious friends at home. He was "attempting the utmost that was possible with the utmost of his power, and without the smallest loss of time." As it was, his letters were full of appeals, and suggested arrangements, for presses and types.

It may be interesting to see him at work. "I employ," he says, "a pundit merely for this purpose. With him I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration whatever in the syntax. Yet I always submit this article to his judgment. I can also, by hearing him read, judge whether he understands his subject, by his accenting, reading properly, and laying the emphasis on the right words. If he fails, I immediately suspect the translation, though it is not an easy matter for an ordinary



reader to lay the emphasis properly in reading Bengali, in which there is no pointing at all."

Delays in printing were inevitable. "India," says Dr. Marshman, "had never seen printing in her own indigenous characters till about twelve years before the arrival of the brethren, Carey and Thomas, in India." For this art the Hindus were indebted to the skill and perseverance of the celebrated Dr. Wilkins, the author of the first Sanscrit grammar, and librarian of the East India Company. He it was who first cut, with his own hands, the matrices for a complete fount of Bengali type, in order to print Mr. Halhed's grammar of that language. But the cost of printing in Calcutta was enormous, and to the finances of the missionaries and their "infant Society" prohibitory.

Though impatiently awaiting the possession of a printing press and other materials, Carey pressed on with his translations. Such was his wonderful industry and indefatigable devotion to his object, that in somewhat less than two years he had finished his first transcript of the entire New Testament in Bengali. He was at this time thirty years of age. Writing to Mr. Fuller on the 16th November, 1796, he says, "I expect the New Testament will be complete before you receive this, except a very few words which may want attention on a third and fourth revisal; and now I wish the printing to be thought of. It will be at least two years from this time before communications respecting printing will arrive from England, by which time every correction may certainly be made. We were in hopes of printing it at our own expense; but in this we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,700 rupees (£4,400 sterling), an enormous sum. But it may be done much cheaper by sending out a printing press with types, &c.; and if a serious printer could be found, who was willing to engage in the Mission, he would be a great blessing to us in superintending the work, for the natives would do the laborious part. Such a printer I knew at Derby, before I left England."

#### PURCHASE OF PRINTING PRESS.

Still Carey was on the watch to secure the materials for printing in India. Early in 1798 he heard with joy that a type foundry was about to be established in Calcutta, and that punches had been cut by a native artisan; but the project came to nothing. Next he hears of an old wooden printing press for sale. It is eagerly purchased for

£40, and becomes the gift of Mr. Udney to the Mission. "It was conveyed to Mudnabatty, and set up in a side room. Crowds of natives flocked to see it, and hearing Mr. Carey's description of its wonderful powers, they pronounced it to be a European idol." But Carey himself thus notes its arrival: "After worship I received notice that the printing press was just arrived from Calcutta. Retired and thanked God for furnishing us with a press."

But the studies of Carey were not confined to the Bengali. Within a year of his settlement at Mudnabatty he had entered on the study of the Sanscrit, the great classical language of Hindustan. While translating into Bengali, he found it necessary to search for the original meanings of the words he used. He soon discovered that many of the languages of Northern India were more or less derived from the ancient Sanscrit. This was the fountain from whence flowed their grammatical structure and living forms. Five-sixths of the dialects spoken by the people were composed of words drawn from the Sanscrit. A knowledge of this ancient tongue would therefore put the scholar in possession of the key by which the intricacies of the native speech could be unravelled, and a clear path opened for their easy and intelligent acquisition. It was also possible to find in the Sanscrit terms for the more difficult words of Scripture, for which no correlative could be discovered in the colloquial speech. As usual with him, Carey went thoroughly to work upon this rich and unexpected mine. He quickly mastered the grammar, generally the labour of five years in the native schools, and, conquering all difficulties, became one of the foremost Sanscrit scholars of the age.

The Bible work of the brethren was viewed with great satisfaction by the friends at home. "You must not," wrote Fuller to Carey, "even if you can afford it, deny us the pleasure of participating with you in the expense. The public is generous, and what shall we do with our money but appropriate it to the service of God?"

#### WILLIAM WARD.

But a printer was needed. One was found in a recent and beloved student of the seminary conducted by Dr. Fawcett at Ewood Hall. Mr. Carey had previously met with William Ward, as a pious youth and a printer's apprentice; but he was now, in the providence of God, ready to answer the call of William Carey to join him as a well-instructed fellow-worker in the Kingdom of God. It was just before his departure from England that Carey had seen Mr. Ward in



London. Said Mr. Carey to him, "I am going out to India to translate the Scriptures, and you must follow to print them." Mr. Ward was now twenty-eight years of age, and had, a short time before, been called to the ministry by the Baptist church in George Street, Hull, of which he had been a member. It was with gratitude to God that his services were accepted by the Society; and on the 29th of May, 1799, he sailed with Dr. Marshman, Mr. Brunsdon, and Mr. Grant, with their families, for Bengal.

It is outside the purpose of this paper to detail the circumstances which led Carey and his colleagues to break up their establishment at Mudnabatty, and to remove to Serampore. It is sufficient to mention that the four new missionaries from England anchored in the Saugor Roads on the 5th of October. No friendly hand was extended to give them a welcome to Calcutta. The hostile attitude of the Government compelled them to seek protection under the Danish flag at Serampore. On the 13th of October, they landed, and on the 10th of January, 1800, Mr. Carey came from his indigo manufactory at Mudnabatty to join them. He brought with him so much of his translation of the Bible into Bengali as he had completed, with the rude press and types which had so recently been secured. As soon as shelter could be found, Mr. Ward joyfully set up the press and arranged his types, without fear of interruption from the intolerance of the East India Company. It was determined to commence work on the New Testament. The first pages were composed by Mr. Ward's own hands, and, on the 18th of March, the first printed sheet of Matthew's Gospel was, with a feeling of sacred exultation, presented to Mr. Carey. To the copies of Matthew, which were printed separately for circulation, was added a selection of the most remarkable prophecies in the Old Testament concerning Christ.

The slender resources of the missionary band were soon exhausted, and, to replenish them, subscriptions were sought through the medium of the Calcutta press. It was stated that a complete copy of the Bengali Bible could be printed and published at the cost of two gold mohurs—about four pounds sterling. The advertisement immediately attracted the attention and excited the fears of the authorities in Calcutta. The stringent restrictions on the press existing there could not be imposed on an office protected by another and independent Power. Although professing himself favourable to the printing of the Bible, the Governor-General of Bengal feared that evil results

would follow if the version were not accompanied with a commentary to mitigate its presumably mischievous effect. Nevertheless, the pecuniary straits of this first Bible Press were relieved by public contributions to the limited extent of 1,500 rupees, and the printing proceeded without interruption.

#### BENGALEE NEW TESTAMENT COMPLETED.

With supreme delight and thankfulness, Mr. Carey received the last sheet of the New Testament on the 7th February, 1801. With such diligence had the work been pressed forward by the willing hands of Mr. Ward, assisted occasionally by Mr. Brunsdon and Mr. Carey's son Felix, but under many disadvantages, that it was completed in nine months. It was felt to be a work of no common interest to give to the myriads of Bengal the Word of Salvation, hidden from them for untold ages. A meeting was held, embracing the entire Mission family and all the newly baptized from among the heathen. The first bound copy, with hardly-controlled emotion and solemn joy, was laid on the Communion table. Writing on the 5th of March, Mr. Marshman thus describes the sacred scene:—"Krishna (the first convert) engaged in prayer. Also prayer and praise followed at proper intervals, and brother Carey delivered an exhortation in Bengali and English from Col. iii. 16, '*Let the word of Christ dwell in you richly.*' The subject having dwelt rather forcibly on my mind, produced the following lines, which were then sung, and which on account of the *occasion* I take the liberty to insert:—

" ' Hail, precious book divine !  
 Illumined by thy rays,  
 We rise from death and sin,  
 And tune a Saviour's praise.  
 The shades of error, dark as night,  
 Vanish before thy radiant light.  
 " ' Now shall the Hindus learn  
 The glories of our King ;  
 Nor to blind Gurus turn,  
 Nor idol praises sing.  
 Diffusing heavenly light around,  
 This book their Shastras shall confound.' " \*

Mr. Ward's expectation of the usefulness of the sacred volume was not exaggerated. "We shall," he said, "be joined by two thousand (the number of copies of the first edition) missionaries, of whose

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\* Only two verses out of four are here given.



success I dare not indulge the least doubt." And again he uttered his forecast: "With a Bible and a Press posterity will see that a missionary will not labour in vain even in India. There is a time to break down, and a time to sow, and a time to reap." It was a time of sowing. By the distribution of the sacred volume the influence of the missionary was multiplied. Every copy put into circulation and read, was another messenger to the heathen telling of the love of God, a voice that reached thoughtful men in their quiet homes, and led wandering souls to the Saviour where the person of the missionary was never seen or known. "To give a man," were Ward's memorable words, "a New Testament who never saw it, who has been reading lies as the Word of God—to give him those everlasting lines which angels would be glad to read—this, this is my blessed work. If it should be long on the earth, it will bear a precious crop, sooner or later." Many years after its issue, a well-used copy of this very edition, left to his followers by a learned Guru as a sacred deposit, was found in Eastern Bengal, carefully preserved in a brass case. It was held in deepest respect by a number of his disciples, scattered through ten or twelve villages, who by their lives manifested its Divine power to elevate and to redeem men from the sin of idolatry.

Of this rare and venerable volume very few copies are now known to exist. It had not the attractiveness of later editions. The type and paper were coarse, and the impression blurred. But it was sufficiently intelligible to convey to many minds the truths of salvation. By its distribution a spirit of inquiry was awakened. "Some persons," say the missionaries, "have travelled, and that repeatedly, twenty, thirty, even forty miles, professedly to inquire after the new way of salvation, concerning which they had obtained some information, either by seeing the papers which brother Ward circulated, or from conversing with those who had seen them." Nor is it less worthy of observation, as Mr. Fuller was quick to perceive, that the time in which the Lord began to bless His servants abroad and the churches at home, "was that in which His Holy Word began to be published in the language of the nations."

The Bengali translation made in the jungles of Mudnabatty was soon superseded by an improved edition. The first transcript of God's Word bore the marks of imperfect scholarship, both in the genius and style of the language. But, impelled by his indefatigable industry, William Carey knew no fatigue in his endeavour to perfect the work he had undertaken.

## CAREY APPOINTED PROFESSOR.

On his appointment to the professorship of Mahratta, in the recently founded (1804) College of Fort William, he enjoyed unexpected advantages for the cultivation and extension of his linguistic studies. A large staff of pundits, gathered from all parts of India, was at his service. The effect of their instruction was soon apparent in the superior accuracy and purity of the translations.

The first edition of the New Testament was quickly exhausted, and a new one ready for circulation. "The alterations," Carey wrote to Fuller, "are great and numerous, not so much in what related to the meaning as to the construction. I hope it will be tolerably correct, as every proof sheet is revised by us all, and compared as exactly with the original as brother Marshman and I are capable of, and subject to the opinion and animadversions of several pundits." It was also printed on an improved quality of paper, for the production of which India is indebted to the Serampore three.

It soon became clear that the publication of other translations in the Indian dialects must be stayed, unless additional founts of type were supplied. Tracts on religious subjects, and school books, were calling for publication. The dearth of printing presses in India also brought to Serampore much work for the Government of Bengal. The necessary delays, and the great cost of type-cutting, made resort to England impracticable. At this juncture, and shortly after the publication of the New Testament, Divine Providence brought to the knowledge of the missionaries a native blacksmith, Punchanon by name, who had been instructed in the art of punch-cutting by Sir Charles Wilkins, and by whom this urgent want could be met. Here was the hand of God beckoning them onwards. A foundry was at once erected, and Punchanon set to work to engrave a fount in the Devanagari character for the printing of Dr. Carey's Sanscrit Grammar. This was speedily accomplished with the assistance of the youth Monohur, of the same caste, who soon proved himself to be an expert and diligent workman. For forty years Monohur continued to supply from the Serampore foundry many beautiful founts in the Bengali, Nagri, Persian, Arabic, and other characters, needed by the Indian press. Serampore became the principal type foundry in the East, and for many years gave forth, as from a perennial source, the materials for the printed literature now so abundantly flooding Oriental lands.



From the earliest stage of their enterprise, the unparalleled labours, the successful zeal, and sagacious skill of the missionaries, awakened in England the deepest interest and, it may be said, surprise. The celebrated John Newton as early as 1797, writing of Carey to Dr. Ryland, said, "I look to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle." Englishmen, both in India and at home, tinged with the prevalent infidelity of the age, deemed the conversion of a nation steeped for ages in the most ancient idolatry in the world impossible. But the example and prosperity of Serampore stirred the hearts and excited the hopes of Christians of all denominations. The formation of the London Missionary Society in 1796, and of the British and Foreign Bible Society in 1804, was hailed everywhere as a work of God. Writing to a New York friend, the calm, strong mind of Fuller was stirred to exclaim exultingly, "Infidelity threatens to swallow up Christianity! But, however those who are interested in its emoluments may tremble, we have no apprehensions. Instead of waiting for the attack of the enemy, we are acting offensively. The Christian world is almost laying its account with nothing but victory, and commencing its operations against the strongholds of heathenism. So we have nothing to do but to pray and preach." George III. graciously accepted a copy of the Bengali New Testament, expressing his pleasure that any of his subjects were engaged on a work so commendable and useful, while even the approval of the Government of India was marked by the professional honours conferred on Dr. Carey as its translator.

#### LARGER SCHEMES.

On the 2nd October, 1803, we find the brethren at Serampore, in their commemoration of the day on which the Society was formed nine years before, discussing the feasibility of translating the Scriptures into as many as possible of the Indian tongues. In their "Bond of Brotherhood" they emphatically declare: "We consider the publication of the Divine Word throughout India as an object we ought never to give up till accomplished, looking to the Fountain of all knowledge and strength to qualify us for this great work, and to carry us through it to the praise of His Holy Name." It was the habit of Carey and his coadjutors to submit to no delay. To plan was to execute. Before many weeks had passed two munshis were engaged to assist in the translation of the New Testament into

Hindustani. To this work Mr. Carey added the Mahratta, having as his munshi a native who was an adept in that language. Progress was also made with the Persian. Learning, shortly after, that Major Colebrook was engaged on the Hindustani Testament, the Serampore brethren laid it aside for a while, until it was ascertained that this attempt had failed. "We will gladly do," said Carey, "what others do not do, and wish all speed to those who do anything in this way."

By the year 1805 a larger scheme had ripened in their minds. Writing to Dr. Ryland on the 14th December, from his lodgings in Calcutta, Dr. Carey thus expresses himself: "We have it in our power, if our means would do for it, in the space of about fifteen years, to have the Word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from the natives of the different countries. We can have types of all the different characters cast here. About 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." The languages specially marked out in this remarkable and noble project were the Hindustani, Persian, Mahratta, Oriya, Telugu, Burmese, Chinese, Tonquin, and Malay. It was "the romance of enthusiasm"; but Carey, Marshman, and Ward did not flinch before this herculean labour. The souls of men and the glory of God were the stake. On the spot it seemed to some scarcely less than madness. The elements around them were both numerous and hostile. In the early part of 1804, Dr. Gilchrist, the Professor of Hindustani in Fort William, proposed for discussion in the College, in the presence of the Governor-General and a distinguished assemblage of native gentlemen, the thesis "that the natives of India would embrace the Gospel as soon as they were able to compare the Christian precepts with those of their own books." The proposal gave umbrage to the munshis of the College, and to the native nobles who were expected to be present. The old Indo-European officials were particularly shocked. It ran athwart their morbid deference to native prejudices. They were alarmed lest the proceedings of the missionaries should fructify into a mutiny, not of the Sepoy army alone, but of the mass of the people, against their rule. The wildest rumours were set afloat. The clamour gathered threateningly around the seat of government. Said Dr. Buchanan, writing to a friend, "A battle is now fighting, with Mussulman and



Hindu prejudices, against the translation of the Scriptures. Lord Wellesley and Mr. Barlow are neuter ; but the old civil servants fan the flame." The Government at length gave way, and forbade the discussion ; but Dr. Gilchrist indignantly threw up his appointments and returned to England.

These rumblings, as of a volcano ready to burst, had no deterrent effect on the missionaries. Safe at Serampore, under Danish protection, they calmly and quietly went on with the prosecution of their plan. It was warmly endorsed by the Society at home. At a meeting of the Committee of the Society, held at Kettering on the 23rd May, 1804, the following resolution was unanimously adopted : "Resolved, that if our brethren should be able fully or in part to execute the plan which they have conceived of translating the Scriptures into the Eastern languages, we will most cordially co-operate with them, and are persuaded the religious public will not suffer the work to stop for want of pecuniary support." Mr. Fuller expressed his hearty approval, and at once took upon himself the labour of laying the plan before the public at home and of raising the funds. For this purpose, with unfaltering energy, he traversed many parts of England and Scotland, awakening the sympathy of all denominations, and planting in the churches an interest in India Missions which has since never ceased to glow. His strenuous exertions were rewarded with success. Thirteen hundred pounds were rapidly collected for this special object, and friends in the United States subsequently added seven hundred pounds to the store.

#### THE BIBLE SOCIETY.

Although the Committee of the Bible Society, soon after its formation in 1804, opened communications with Mr. Udney, the Rev. Mr. Brown, and Dr. Buchanan, all of whom were Episcopalians, for the purpose of co-operating with the Serampore brethren, the fact was not known either to Mr. Fuller or the missionaries. After many months' delay, the cause was discovered. It was the desire of Dr. Buchanan to associate the translation work with an ecclesiastical establishment.

Ultimately the Bible Society, emancipated from this hampering alliance, liberally aided the operations of the missionary brethren, and for many years efficiently sustained the independent exertions of the originators of Eastern translations. That the brethren at Serampore were not more strenuously opposed by the authorities

of the East India Company seems almost inexplicable. But they were under the watchful guardianship of the providence of God. The interpretation may probably be found in the striking words of Mr. Fuller, written to Mr. Ward in 1809 : "Your literary attainments afford not only a means of spreading the Word, but are a *shelter* to you. Had you been a company of illiterate men, humanly speaking, you must ere now have been crushed. God gave Daniel and his companions wisdom in Babylon for a preservative."

An enlarged and more comprehensive plan was at length embodied in a "Memoir on Translations," from the pen of Dr. Marshman. After some modification by Dr. Buchanan, willingly acceded to by the missionaries, it was published as an "Appeal" for subscriptions in Calcutta in 1806. It met with only moderate success. But on its transmission to England it excited the most profound interest. Copies were sent by Dr. Buchanan to the Episcopal Bench, to the Universities of Oxford and Cambridge, to the Court of Directors, and to several crowned heads. But although thus heralded in England, the pecuniary result was not commensurate with the expectations of Dr. Buchanan. His desire to absorb the labours of the Serampore brethren in a grand institute under State patronage met with no encouragement, and the missionaries were left to pursue their unaided way. Still it secured for them a reputation and a degree of respect which otherwise they might have failed to enjoy.

The extensive scheme on which they had embarked was, however, cramped by the want of means. This led Dr. Marshman, in 1808, to draw up another "Memoir," which he forwarded to England. Mr. Fuller committed it to the press before proceeding to Scotland on his usual triennial tour, where it was reprinted, and widely distributed by Dr. Stuart. The publication produced an extraordinary effect among all denominations. "Never was anything equal to it since the days of the apostles," testifies Mr. Fuller. "Money poured in like rain in a thunderstorm. Those who had been disputing for years about discipline, weekly communion, and other kindred matters, seemed half ashamed of their differences. Thousands flocked to hear me, and hundreds went away, too, from large places, because they could find no room." On this almost triumphal progress Mr. Fuller travelled twelve hundred miles, preached forty-two sermons in about six weeks, and reaped a harvest of £2,000.

Meanwhile thousands of copies of the holy volume had issued from the hard-working toil of the men at Serampore. They found that,



published in sections, the Scriptures had a wider circulation than in the form of a somewhat bulky volume. Few people had ever seen, and certainly had never read, so large a work. Each edition as it passed through the press underwent the most anxious revision. The Bengali New Testament, first published in 1801, had by the year 1809 reached a third edition, and in the same year, on the 24th June, the Old Testament, of which the separate volumes had by degrees been published, was issued complete. The five volumes of which the translation consisted had each one been written by Dr. Carey's own hand. It was the work of fifteen years. On the same day on which he put the finishing stroke, he was laid down by a fever that brought him near to the grave.

#### FURTHER TRANSLATIONS.

The Oriya Scriptures was the next work seriously taken in hand. Though possessing a separate grammar and character, the Oriya language is in many respects allied to the Bengali. The country of Orissa is noted as the centre of the worship of the idol Juggernath. It is indeed worshipped at Serampore, and at other places in Bengal; but the chief resort of pilgrims is the great shrine of Cuttack, in Orissa. Carey's pundit was a native of the country. Learned in Bengali, he adapted the Bengali version to the needs of his countrymen. The manuscript he prepared was examined by Dr. Carey, and compared with the Greek original, verse by verse. By 1809 the Oriya New Testament and the Psalms were printed and put into circulation. Two volumes of the Old Testament were also completed by 1811.

Another of the great versions on which Dr. Carey has stamped his name was the Sanscrit. By 1811 he had finished at press the New Testament and the Pentateuch, in two quarto volumes of 500 and 600 pages respectively. Attention had also been given (and one Gospel printed) to what is now called the Urdu language. But as the Rev. Henry Martyn, a chaplain of the East India Company, but a devoted missionary, had undertaken this work, it was laid aside for a time. For this task Mr. Martyn was peculiarly qualified by his knowledge of the Persian language, which forms a notable feature of the Urdu, as spoken in the North-Western Provinces of India.

It will suffice to indicate in a few words other versions which, up to this time (1811), engaged the attention of Dr. Carey and his







TRANSLATORS AT WORK.

coadjutors. The New Testament, with the Pentateuch, had been published in Hindi and the Mahratta tongues; and four other versions had been commenced in the language of the Sikhs, in the Magadha, the Kurnata, and the Chinese. The greatness of the labour involved in their execution will not be realised, unless it is remembered that in all these various tongues punches had to be cut and types cast for the first time. The missionaries were well aware that their productions were not in a finished state, and that their knowledge of these numerous languages was not so perfect as to render revision unnecessary. Their versions were first attempts to translate into languages whose literary forms and structure were little known. They had to discover in manuscripts difficult to decipher words and idioms expressive of the divine and pure thoughts of Scripture, in tongues moulded by ancient errors and polluted by vile idolatries. Still, imperfect as they were, the versions were, on the whole, intelligible to an attentive reader; and as the novelty of Biblical facts and ideas was overcome, were sufficient to lead inquirers to the knowledge of salvation. It was for the successors of these eminent men to carry forward to a more perfect stage their noble work. They laid the foundations of God's temple, but succeeding ages must build thereon the gold and precious polished stones of heavenly truth and redemption.

It is, however, interesting to know what Dr. Carey himself could say in answer to gainsayers. "You mention," he writes to Fuller, "some objections that have been made to our translations, as if they were the work of graceless barbarians. We certainly do employ all the help we can obtain; Brahmins, Mussulmans, and others, who both translate and sometimes write out rough copies; and should think it criminal not to do so. But we never *print* any translation till every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman or I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the translations, Bengali, Hindustani, and Sanscrit, I translate with my own hand; the two last immediately from the Greek; and the Hebrew Bible before me, while I translate the Bengali. Whatever helps I use, I commit my judgment to none of them. Indeed, I have never yet thought anything perfect that I have done. I have no



scruple, however, in saying that I believe every translation that we have printed to be a good one." All must commend the transparent honesty and sincerity of the writer of these lines.

The period immediately preceding the calamitous year, 1812, had been more than usually filled with events of the deepest interest. In all the departments of missionary labour, Divine blessing had attended the steps of these messengers of Christ. Several new churches had been formed to testify to the grace of God. At the very seat of Juggernath's dreadful rites a mission had been planted; and the Scriptures were liberally distributed within the precincts of the huge temple which towers over land and sea. Native Oriyas, themselves the fruit of Scripture instruction, were busy in other districts, widely separated from each other, scattering broadcast the leaves of heavenly truth for the healing of the people, and that not without considerable success. In the country of the Mahrattas, many were reading the Word "with apparent good effect." Progress had been made in the translation and printing of various portions of Scripture in ten distinct dialects and languages, and some advance had been made with seven others. Important improvements were adopted in the casting of the types and in manufacturing paper, and arrangements were completed for the training, in this special department, some of the younger members of the missionary families. "There never was on earth," said Mr. Foster, writing to his parents in 1813, "a set of men more faithful to a great object, nor—as to the principals of them, at least—more excellently qualified for it. To me it is constantly a cause of wonder by what art, by what almost preternatural faculty, it is possible for human beings to accomplish so much as they are incessantly doing. It is the utmost possible exertion of mortal industry; but, doubtless, it is also a very extraordinary measure of Divine assistance."

#### THE SERAMPORE FIRE.

Suddenly this bright scene of Christian toil was clouded over. "The sun had just set," says Dr. George Smith, "on the evening of the 11th of March, 1812, and the native typefounders, compositors, pressmen, binders, and writers had gone. Ward alone lingered in the waning light at his desk, settling an account with a few servants. His two rooms formed the north end of the long printing office. The south rooms were filled with paper and printing materials. Close beyond was the paper-mill. Fourteen founts of Oriental types, new

supplies of Hebrew, Greek, and English type, a vast stock of paper from the Bible Society, presses, priceless manuscripts of dictionaries, grammars, and translations, and, above all, the steel punches of the Eastern letters—all were there, with the deed-books of the property, and the iron safe containing notes and rupees. Suffocating smoke burst from the type rooms into the office. By midnight the roof fell in along its whole length, and the column of fire leaped towards heaven. All being over, with 'solemn serenity' the members of the Mission family remained seated in front of the desolation."

In these graphic words Dr. George Smith has described the catastrophe, which, for a few days, seemed to paralyse the energies of the brethren, and to imperil for years the success of those objects to which they had consecrated such unequalled industry. The cause of the fire was never discovered. Happily, no lives were lost. The fire destroyed all but six presses. Two thousand reams of English paper, worth at least £5,000, were also consumed. Founts of type in fourteen languages, besides English, were melted into a crude mass of lead, and all the apparatus essential to their use was destroyed. Not even enough was saved to print a statement of the loss; that was estimated at £12,000. The matrices only were preserved, having, happily, been deposited in another place.

Dr. Carey arrived the next day from Calcutta. For the moment it seemed impossible to replace the precious manuscripts of the venerable man. The translation of the Ramayan, on which he and Dr. Marshman had been for some time engaged, was, indeed, never resumed; but worst of all was the destruction of his most colossal work, the polyglot dictionary of all the languages derived from the Sanscrit, to which Dr. Carey had devoted the profoundest and most exhaustive study. The year had been ushered in by an earthquake; but the desolation caused by the fire seemed in comparison not more grievous than for the moment this apparently irreparable disaster. "Carey walked with me," states the Rev. T. P. Thomason, the incumbent of the Old Church, Calcutta, "over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said Carey, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with, perhaps, too much self-congratulation. The Lord has laid me low that I may look more simply to Him.'"

Carey's undaunted and buoyant spirit, however, soon found a



bright side to the calamity. As the punches of the various founts of type were saved from the wreck, in the lapse of a few days the type-founders were at work. The Tamil fount was the first completed; the Devanagari followed, and in six or seven months the remainder were at the service of the compositors. A comparatively short time sufficed to replace English and other needed type from home. Pundits at once resumed their studies, and were soon busied in replacing the destroyed manuscripts. For the rest, Carey and his colleagues were prompt to bring to bear the same indefatigable industry which had already wrought such wonders, and to seize the opportunity thus given them to profit by the experience they had gained. "It will require twelve months," wrote Carey, "to replace what has been consumed; but as the travelling a road a second time, however painful it may be, is usually done with greater ease and certainty than we travel it for the first time, so I trust the work will lose nothing of real value. The ground must be laboured over again, but we are not discouraged. I and mine are in the hands of an infinitely wise God."

The news of the fire reached England on the 9th September. However much the event was to be regretted, it created remarkable and intense interest in all parts of the country. Christian people of every denomination vied with each other in the liberality of their gifts. "Money," wrote Mr. Fuller to Scotland, "is coming in from all quarters. The Mission never was more prosperous. It is cheering to think of the interest that is felt for it by Christians of all denominations. We have thought the Christians of the South to have done wonders; but you of the North keep ahead of us." In fifty days after the news of the catastrophe was spread abroad, Mr. Fuller entered the room in which the Committee of the Society had been convened, his eyes sparkling with joy and gratitude, exclaiming, "Well, brethren, the money is all raised; the loss by the Serampore fire is all repaired. So constantly are the contributions pouring in from all parties, in and out of the denomination, that I think we must in honesty publish an intimation that the whole deficiency is removed. They are of so ready a mind that we must even stop the contributions."

#### THE CALAMITY OVERRULED.

But a still more important result followed, in the providence of God, little anticipated by the sufferers. It gave a crushing blow to

the restrictive policy of the East India Company. Thenceforward it became impossible to exclude missionaries from the vast empire they governed. Both Parliament and the press were filled with admiration by the reports of the heroic character, the self-sacrifice, the great learning, and the successful labours of the men of Serampore. The celebrated William Wilberforce, from his seat in the House of Commons, in a remarkable speech claimed and secured liberty of conscience and freedom of action for the men who were so devotedly engaged in propagating the Gospel in that heathen land. By clauses introduced into the new charter of the Company, the "wall of exclusion" was broken down. The fire of Serampore burnt a path for the Gospel through the prejudices and bigotry of Bengal civilians. The churches of Christendom were aroused by a sense of unfulfilled duty to supply the need, and numerous bands of missionaries speedily appeared to enter on the open field.

Passing over the minute details of the laborious days and nights of the great pioneers of Bible translation, we may fix our attention for a few moments on the year 1816, for a brief review of what had been accomplished. It may be regarded as the culminating year of their arduous labours. New missionaries, in ever-increasing numbers, came to share their toil. The period of revision set in. In some cases the versions passed into other hands. They had laid the foundation. It was the work of their coadjutors and successors to perfect and ornament the structure. Some versions were wrought in the rough, others were in a more advanced stage. They had conceived the grand idea of giving the holy volume to the nations of the East, and shown in some measure the practicability of its achievement. They embraced in the scope of their vision all the numerous tribes of Hindustan, the isles of the Eastern Archipelago, the secluded multitudes of China, and the countries lying between the Himalayas and the Caucasus. In this vast range they had no idea of excluding other toilers. They rejoiced in their coming. They were content to be pioneers through the great untrodden forests of Oriental life and learning, penetrating as far as they could the vast jungles, marking paths, and ascertaining the conditions of success. When they began, a few solitary cases in Southern India excepted, not an individual was engaged in the work. Only to awaken interest in the endeavour they esteemed a clear gain to the cause.

But their progress had been remarkable. In the Bengali and Oriya languages, they had both translated and printed the entire



sacred volume. In the ancient Sanscrit, the parent of so many Indian dialects, they had translated and published three of the five volumes into which the Sacred Word was divided. The Hagiographa were in the press, and the prophetic books were nearly ready for the printer. The same could be said of the Hindi, of which the second edition of the New Testament was in circulation. To summarise the whole : the entire Scriptures had been completed and published in two languages ; the New Testament, the Pentateuch, and the Historical Books in four ; the New Testament and the Pentateuch in five ; the New Testament alone in six ; four of the Gospels in eight, and three of them in twelve of the languages of India. In twelve others, types were ready, and the Gospel of Matthew in the press.

By this time experience had corrected many of the ideas of the translators with reference to the affinities of the languages of India. As their explorations proceeded, they discovered collateral branches hitherto unsuspected, and relations altogether unknown. Grammatical characteristics varied, and the most puzzling divergences from the fundamental Sanscrit were found to exist. There were twenty languages, composed for the most part of the same words, all equally related to their common parent (the Sanscrit), but yet possessed of a different set of terminations and entitled to rank as distinct cognate tongues, and recognised as such by the natives of India from time immemorial. Combinations of languages had been brought about by incessant wars and by conquests, so that every dialect demanded independent study. Hence, as time progressed and missionaries multiplied, the study of each language or dialect received individual and special labour. It became obvious that many of the Serampore versions needed the attention of better-informed scholars. The great men of Serampore were content to have led the way, and they rejoiced when more fully instructed students could take up their handiwork and give it the perfection of which it was capable. They used to the utmost the advantages they enjoyed, and set an example of intense application and unparalleled industry to every generation of missionaries following.



#### DR. MARSHMAN ACQUIRES CHINESE.

Reference must now be made to the remarkable results of Dr. Marshman's studies in Chinese. His attention was first drawn to this tongue (the speech of more than three hundred millions of human beings) in

1803, but it was not till the month of March, 1806, he actually entered on the bold and arduous task of preparing in it a translation of the Holy Scriptures. Writing to Dr. Ryland, he says: "I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lassar is an excellent teacher and a man of ability. I have begun writing the language. John Marshman (his son) and Jabez Carey are my companions." This was Dr. Marshman's first attempt to penetrate into that hitherto "impregnable fastness." Said Dr. Carey of his beloved friend: "In point of zeal, he is a Luther and I an Erasmus."

Johannes Lassar was an American Christian, born in China, and had become acquainted with Chinese in his colloquial intercourse with the people. He was introduced to Serampore by Dr. Buchanan, who for a year supported him there. With Lassar's assistance and Du Halde's dictionary, Dr. Marshman, with his youthful companions, began this severe and wearisome study, devoting every possible moment, night and day, for many years, to its attainment. It became his singular merit to have carried the first translation of the entire Scriptures through the press. To him also attaches the praise of first conceiving, executing and printing the Chinese Scriptures with movable metal blocks. Steel punches were engraved, from which any number of characters could be taken, and a great saving secured both of expense and time. In accomplishing this object, Dr. Marshman was much indebted to Mr. Lawson, of Calcutta, whose improvements added much to the legibility and accuracy of the type. It constituted an era in the history of Chinese literature, and will doubtless in time be adopted, not only by missionaries, but by the Chinese literati themselves.

On this great work Dr. Marshman spent full fifteen years of his busy life. The entire Bible was completed in 1822. At the anniversary of the British and Foreign Bible Society in 1823, a complete copy of the work, printed at the Serampore Press, was presented to the chairman, and was warmly welcomed, the author also receiving the earnest congratulations of Mr. Wilberforce. In the year 1823, Dr. Morrison's well-known translation was also finished, and became the favoured version of the Bible Society. Dr. Marshman's work was, however, gladly received by the Chinese residents of the Archipelago, and by many scholars it continues to be highly esteemed. The late missionary, Dr. MacGowan, held it to be superior to the versions of Morrison and Gutzlaff. They were alike serviceable in



preparing the way for the more exact translations of the present day.

At the Shanghai Conference of 1890 the Rev. J. Wherry, in a paper on the subject of Chinese translations, thus gives the result of a recent examination of Dr. Marshman's work : " Compared with the Bibles in current use to-day the style is crude, often painfully so. Its infelicities are due to too great an effort after literalism, to narrowness of range in the translator's vocabulary, unfamiliarity with important principles of grammatical structure, to the lack of Chinese terms at that early date to express Biblical and Christian ideas. Still, it is surprising how much of the actual contents of the book is good current Chinese, and that a large proportion of it appears, *ipsissimis verbis*, in subsequent translations."

#### RESULTS.

In the next few years revisions and editions of the various versions in hand at Serampore were rapidly completed, so that at the time of his decease, on the 7th March, 1823, the great missionary printer, Mr. Ward, had printed and published not less than twenty versions of the New Testament. In twenty-three languages he had been honoured to print the Word of God, adding much, by his linguistic knowledge, to the accuracy and usefulness of the translations. Dr. Carey lived another ten years, to June, 1834, daily fulfilling his self-imposed tasks, and endeavouring to complete that vast scheme of Bible work on which, thirty years before, he had set his heart. This period of the Society's Bible work cannot be better closed than by a brief summary of that which was actually achieved during the career of these three distinguished men.

It is derived from the "Tenth Memoir of the Translations," published three months after Dr. Carey's decease. It will be remembered that Dr. Carey began his great enterprise on his voyage to Bengal in 1793. In the forty years that had elapsed the entire Scriptures of the Old and New Testament had been printed and circulated in six Oriental tongues, besides the Chinese. The New Testament alone had been printed in twenty-three languages more ; the Pentateuch, and other parts of the Old Testament, such as the Psalms and Proverbs, and also single Gospels, in ten other dialects and tongues. In short, more than 212,000 volumes of the Divine Word, in forty different languages, with hardly an exception in versions never before attempted, had issued from the Serampore Press,

the stupendous labour of the eminent men whom the hand of God had singled out and set apart for this service in His temple. The original mover of the great design, published in 1804, was Dr. Marshman ; but he found in his two colleagues men his equals in energy and endowment to carry it out. The revelation of the grace and redeeming mercy of the King Eternal was brought by them within the cognisance of the 250 millions of people comprised in the British Empire in the East, as well as the uncounted millions of the vast regions of China.

£91,500.

On this vast product of Christian beneficence they had expended ninety-one thousand five hundred pounds. Of this sum the share of the congregations of Great Britain and Ireland, and the United States, in collections, subscriptions, and donations was sixty-five thousand pounds ; while from the funds of the British and Foreign Bible Society, between the years 1809 and 1826, the gifts of every denomination of Christians, were derived twenty-six thousand two hundred pounds, and 2,000 reams of paper to repair in part the loss by the fire of 1812. To the above sums must be added some five thousand five hundred pounds contributed by the translators themselves and their Indian friends. They also took upon themselves the expense of the numerous experiments to obtain paper specially suited for use in a tropical clime, and also the original cost of the founts of type.

It was not for earthly gain or the rewards of literary eminence, that the distinguished men of Serampore laboured. They looked neither for the praise of men, nor for an immortality of renown. They laid their all—themselves, with all the gifts of grace and powers of mind with which the Lord Jesus Christ had, by His Spirit, endowed them—on His altar, and it was an acceptable sacrifice. “And having,” as the author of the “Annals of the English Bible” says, “once girt their loins with lowliness and walked the pilgrimage of Christ, at the end of their days they successively enjoyed the honour and glory of dying poor ; and, as for any who succeed them, it may be well if, in point of fidelity, perseverance, and the noble devotion of their substance to the cause of God and His truth, they should ever attain to the first three ; but, if not, let the aim be to follow them.”

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## PART II.

WITH the decease of Dr. Marshman, which took place in 1837, and the removal of the Society's Bible work to Calcutta, a new era may be said to have begun. The vacant places were filled by three men not less eminent than their predecessors for their scholarly gifts and their Christian excellence—William Yates, William Hopkins Pearce, and John Wenger.

## DR. YATES.

William Yates was a native of Loughborough, and was trained, like Carey, to his father's occupation—that of a shoemaker. At fourteen years of age he became a member of the General Baptist Church, where the instruction of the Rev. T. Stevenson, his pastor, stimulated and developed the latent aptitudes of his mind. He soon felt an ardent desire to seek the spiritual welfare of his fellow-men. "My heart burned within me," he says; "and many times, with all the fervency of my mind, did I supplicate the Father of Lights for those gifts and graces which would enable me to be useful in a ministerial capacity—the noblest employment that ever engaged the head or heart of man." Under the tutorial guidance of the Rev. J. Shaw, he acquired, in an incredibly short space of time, a competent knowledge of Latin and Greek; and with the advice, anxiously sought, of the eminent Robert Hall, he entered the Academy at Bristol in 1812, in the twentieth year of his age. Here we find him not only pursuing the special studies of the place, but devoting a large part of his time, even far into the night, to unrequired subjects and unsuspected acquisitions.

The calamitous fire at Serampore in the early part of the year, with its providential results in quickening the missionary spirit, stirred and kept alive public attention. The students of the Academy shared the excitement that arose on the proposed renewal of the East India Company's Charter, and joined vigorously in promoting the numberless petitions that flooded the floor of the House of Commons. Mr. Yates's decision to devote his gifts and attainments to the missionary cause was formed with great deliberation and fervent prayer. His first idea was to go to Abyssinia, and he earnestly set himself to acquire an Amharic grammar and Bible; but, under the wise guidance



THE MISSION PRESS, CALCUTTA.





of Mr. Hall and Mr. Fuller, India was determined upon, and he returned to his studies in 1814, "assuredly gathering" that in Bengal he would find the true field for the employment of his linguistic gifts and devout aspirations. He cherished the ambition of becoming no unworthy successor of William Carey.

#### WILLIAM PEARCE.

A no less worthy follower of William Ward was elsewhere being prepared, by the providence of God, to give to Yates's translations a printed form. William H. Pearce, the son of the devoted Samuel Pearce, of Birmingham, was two years younger than William Yates. He was only six years old when "his sainted father" passed to the glory that seemed often, even when on earth, to beam from his face and to animate his speech. But he found in Mr. Nichols, who adopted the bright but quiet lad, a true father, who, with unbounded affection and tenderness, watched over his early life, and nurtured him with the manna of heaven. The virtues of that excellent man were reproduced in the delicate youth whom he made his charge. For a short time William Pearce was under the able tuition of Dr. Ryland, of Bristol. It was while there that Mr. Samuel Collingwood, the eminent printer of the University of Oxford, happened to visit the Academy. While sitting with Dr. Ryland in his study, a youth came singing into the room, book in hand, and having placed it on the shelf, and taken another, went out blithe and gay as he had entered. Struck with the lad's fine temper and cheerfulness, Mr. Collingwood offered to take him under his charge, and teach him the art of printing at the celebrated Clarendon Press, an institution said to have Wynkyn de Worde as one of its founders. Pearce removed to Oxford some time in 1813. All who knew him there have passed away, but there yet remain those whose family traditions speak of the lively and intelligent boy that came amongst them as from a higher sphere, and gave his heart and life to Christ with no unstinted devotion in the genial atmosphere of his Oxford home. They yet remember stories of delightful walks to neighbouring villages to give the light of salvation to the children of ignorant peasants, and how he and his companions would turn aside from the road, and under some hawthorn hedge hold communion with each other and with God.

A few years pass away. The broad expanse of ocean divides him from those early scenes of preparation. The hand of God has brought



him to India ; and in a little hut of mat and bamboo, thatched with straw, in a suburb of Calcutta, may be found the pupil of the Clarendon before his case of type, a rough, second-hand wooden press by his side, commencing his work of printing the Scriptures and other books for the spiritual illumination of the Hindu mind. On the 3rd September, 1818, his first forme was ready for the press, and a printing establishment was commenced, scarcely less celebrated in Indian annals than the Mission Press of Serampore.

Mr. Yates preceded Mr. Pearce about two years. He reached Calcutta on the 16th April, 1815, and was the first Christian missionary to receive a licence to proceed thither under the new charter of the East India Company. It was granted ungraciously, and a fee of ten guineas was exacted for a privilege which could no longer be denied. The first two years were spent at Serampore in intimate intercourse with Dr. Carey, under whose experienced guidance he obtained a competent knowledge of Bengali and Sanscrit, and was initiated into the studies necessary for a translator of the Word of God. One of the first results of the limitation of the powers of the East India Company was the opening of the important city of Calcutta to missionary endeavour. This and other causes led to the settlement there of Mr. Yates with the brethren Lawson and Pearce. The press was immediately set up and devoted to the production of tracts, school books, and Scriptural works for diffusion among its large and growing population. At the same time, all parts of the city were diligently visited, and the public streets were often the arena in which the Gospel of Divine love was orally proclaimed. "Those were times," said the late Andrew Leslie (pastor of the Circular Road Church, in succession to Dr. Yates), "of the manifestation of the power of God in the conversion of the people of this vast city—times the like of which have never been seen since then."

The attention of Mr. Yates was soon riveted on the translation of the Holy Scriptures. In 1820 he became associated with Mr. Adam and the celebrated Hindu reformer, Rammohun Roy, with the object of preparing a Harmony of the Gospels in Bengali. At the same time Mr. Yates issued, as a tract, a new translation of the Sermon on the Mount. In 1824 was published his version of the Psalms, of which a thousand copies were printed for the Calcutta Auxiliary of the British and Foreign Bible Society. Towards the expense of this version the Bible Society, in 1836, contributed £150, their first and last gift to the versions prepared by the Society's missionaries in Calcutta.

We pass over the years in which Mr. Yates enlarged his knowledge of Oriental tongues, and issued his highly esteemed Sanscrit Grammar. Other scholarly works rapidly followed. His attainments attracted great attention, but they were not secured without many laborious days, and a singular aptitude for their acquisition. "How," once inquired the late Rev. J. P. Mursell, "have you been able to accomplish so much?" "I have no particular plan, Mr. Mursell," was the ready reply. "When I have anything to do I go and do it, that is all."

It was in 1830, on his return to Calcutta from a brief visit to England and the United States, that Mr. Yates gave his entire energies to Bible work. In 1833 his first edition of the New Testament in Bengali issued from the press. Though the chief and responsible translator, he received much assistance from William Pearce, whose knowledge of vernacular Bengali was not inferior to his own. It was Dr. Yates's purpose to produce an idiomatic translation, which should be as good Bengali as the English version is good English. In the Gospels he also availed himself of the counsels of some missionaries, who were employed by the local Bible Society to improve Mr. Ellerton's version of the historical books. The new translation was in some important respects an advance on Dr. Carey's. It was more idiomatic, clear, and, in the main, elegant. It rendered all earlier translations antiquated, and marked the commencement of a new epoch in Indian translations of the Word of God.

It was at this stage that the friendly and generous co-operation of the British and Foreign Bible Society was withdrawn from the Society's missionaries in Serampore and Calcutta. The story of this untoward event, both in its origin and progress, has been often told, and remains on permanent record in the memorials and protests it called forth from the Baptist denomination, both in England and America. It led, in the year 1840, to the formation of the Bible Translation Society.

#### BIBLE SOCIETY'S RESOLUTION.

The resolution of the Committee of the Bible Society, passed on the 1st July, 1833, will sufficiently explain, for the purpose of this paper, their reasons for this regrettable and painful step:—

"This Committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided that the Greek



terms relating to baptism be rendered either according to the principle adopted by the translators of the authorised English Version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians comprising the Bible Society."

By subsequent practice the rule has been applied to all translations of the New Testament executed by Baptist missionaries, in whatever language they have been made.

A few words will suffice to indicate the hardship of this lamentable decision. From the beginning of the work at Mudnabatty it had been the uniform practice of Dr. Carey and his coadjutors, in all their versions, to translate the Greek word concerning baptism by terms signifying immersion. They conscientiously held it to be their duty to give, as far as possible, a complete translation of every word; and as Indian languages contain terms capable of fully and accurately expressing in this case the meaning of the Greek, there could be no reasonable excuse for transliterating a Greek word utterly unintelligible to the native mind. Dr. Yates followed in the steps of his eminent predecessors. But in his application to the Calcutta Auxiliary for the usual aid, it soon became apparent that a new policy had been determined upon, and that the Paedobaptist members of the Committee would not suffer the Greek word to be translated. The question was in due course referred to the Home Committee, with the result already stated.

It is, however, to be noted that the Calcutta Auxiliary Committee, after severe scrutiny, pronounced Dr. Yates's work to be the most accurate, idiomatic, intelligible, and elegant of any translation hitherto produced. It was highly commended by other scholars, both English and Bengali, and there was before it an unimpeded and useful circulation through all classes of the native population. The Bible Society itself, although altering the obnoxious word, gave their approval to the distribution of the new translation by making it their own. Yet the practice of the Bible Society in some important cases was inconsistent with their own resolution; for in several versions, not the work of Baptist missionaries, they had been wont to distribute the Scriptures with the words translated in harmony with Baptist views. It was even admitted, by the members of the Bible Committee, that the rule was not based on conscientious grounds. In a letter to the Serampore missionaries, of the date of February 12th, 1832, they say, "Our consciences would not be offended by the

adoption of your views ; but there are others who do feel conscientiously on this subject as well as yourselves, and who feel strongly that they cannot yield the point any more than you ; and here is the difficulty which presents itself in full force to such a body as the Committee of the Bible Society." The obvious course would have been to aid all parties, as had been their custom ; and to leave each translator to deal conscientiously and untrammelled with the sacred text, as he is entitled to do. The rule of 1833, however, was adhered to, and still continues to govern the action of the Bible Committee. Ineffectual attempts were made in 1857, 1878, and 1884 to obtain some relaxation of its stringency ; but in the main it continues unaltered in operation to this day.

It is, however, with pleasure that we extract the following statement from the Twenty-fourth Report (1836) of the Calcutta Auxiliary.

"The Baptist missionaries at Serampore, and those at Calcutta, with a liberality that does them honour, have permitted the Committee to consider themselves at liberty to use the versions of the Scriptures, published at their respective presses, with such alterations as the Committee may deem needful in the disputed word for baptism. The Baptist missionaries are to be considered as in no way parties to such alterations, nor are the versions, after such alterations, to be regarded as their versions."

#### ADVANTAGES.

The independent position thus forced on Baptist missionaries has not been without some compensating advantages. Its existence is a standing protest against any attempt unduly to influence or override the convictions and consciences of translators. There are cases in which translators have been expected to regard the opinions or dogmas of some section of the Christian Church, or to follow a particular Greek text, in the face of the results of accepted criticism ; or to express passages of doubtful interpretation in accordance with the Authorised or Revised English version. It is the privilege of Baptist translators to be free from all such trammels. They hold themselves at liberty to accept the conclusions of the most enlightened scholarship, and have in many instances anticipated the changes made in the Revised English version.

They have, further, been free to adapt their versions to the needs both of the heathen and the converts, by giving brief notes explanatory



of geographical terms, local customs, and names; by adding marginal references to their editions and to indicate alternative renderings where it has been difficult to find words or idioms capable of expressing the new and pure conceptions which the Spirit of God has made His own. Baptist translators are also free to publish arranged extracts of portions and subjects; to bring together in special publications the teaching of God's Word on any particular subject. Introductions to the books of Scripture are also of great service in preparing the minds of the heathen and of ignorant persons to read with intelligence and appreciation the inspired words of the sacred writer. These additions to the various issues of the Scriptures are greatly valued by the native Christians, amongst whom they find a ready circulation. They are also most useful as text-books in schools and colleges, and in the training students who are to be employed as pastors and evangelists in the Mission churches.

Dr. Yates's new translation of the New Testament in Bengali met with a cordial reception by missionaries of all denominations, so that he was encouraged to bring out a second further revised edition in the following year. The copies were divided between the Baptist Missionary Society and the Calcutta Auxiliary of the Bible Society, the words relative to baptism being transferred under the supervision of its Committee, the Auxiliary contributing only the cost of the printing of their portion of the edition.

The Biblical labours of the Calcutta brethren awakened a deep interest among the Baptist churches of the United States, and the generous contributions thence derived, with those of the Bible Translation Society, led the translators to engage with renewed ardour in the work. Dr. Yates resigned the pastorship of the Circular Road Church, Calcutta, to devote himself unreservedly to the completion of the versions he had undertaken; and it was resolved that the attention of the brethren should in the first instance be chiefly directed to the four following languages: (1) Bengali, (2) Hindustani, (3) Hindi, (4) Sanscrit; not, however, to the exclusion of other versions, should circumstances require their production.

Early in his missionary life Dr. Yates had given much attention to a new version of the Old Testament in Bengali, based upon the prior labours of Dr. Carey. The entire volume, with its marginal readings and references, a chronological table of contents, and headings to the chapters, was not fully completed at press till the year 1844. It was in fact the work of fifteen years' unremitting toil,

and was happily finished before the eminent author's decease. Five editions of the entire New Testament, more or less improved, were issued up to 1841. For the new edition of the entire Bible it again underwent a thorough revision, and was published in 1845, uniform with the Old Testament. In the same year the eminent services of Dr. Yates, as a translator of God's Word, were closed by death ; but not without leaving behind him a successor prepared to take up the task, which, for a quarter of a century, Dr. Yates had so honourably fulfilled.

DR. WENGER.

The Rev. John Wenger was a native of Switzerland, born on the 31st of August, 1811, in a village in the Canton of Berne. Nourished amidst the grand scenery of his native mountains, Mr. Wenger was educated in some of its best schools for the ministry of the National Church. Invariably first in all his studies, he became admirably qualified by his classical and linguistic attainments for his future career. Conscientiously surrendering his expectations in the Church of his native land, on account of the change in his religious views, he accepted the office of tutor in the family of an English clergyman, settled in Greece, and during his residence of two years, first in Syra and then in Athens, he made the useful acquisition of modern Greek. This engagement terminated in the spring of 1838 with permanent and mutual feelings of esteem and affection. His views on religious polity led him to seek the acquaintance of Dr. Steane, the late W. Brodie Gurney, Esq., and other well-known leaders of the Baptist denomination ; and soon after his baptism at Camberwell, in February, 1839, he was cordially received as a missionary of the Society. His universal attainments as a linguist and highly cultivated scholar at once marked him out as a suitable colleague for Dr. Yates, and before the close of the year he joined him in Calcutta, and at once became a most efficient fellow-labourer in his Biblical work.

The health of Dr. Yates breaking down in 1844, it was left to Dr. Wenger to complete his labours on the Old Testament, so that the closing sheets of the volume were issued on Dr. Wenger's responsibility. He had, however, contributed much to the improvement of the earlier volumes. By their conjoint labours much supplementary matter was added, the translation was more flowing and accurate, the quotations from the Old in the New Testament were made more uniform, and the harmony of the first three Gospels, as it



exists in the original, was more carefully brought out. The text throughout was arranged in paragraphs, a selection of parallel passages was added in the margin, and various readings found a place at the foot of the page.

For some years this edition continued to be reprinted with but few alterations, and was the only version in circulation in Bengal. But it was not received by all sections of the missionary body without frequent and not altogether kindly criticism. It is not necessary to recall the incidents of the controversy or to revive the discussions which ensued, or to express any opinion on the merits of the case. If in some respects Dr. Wenger's sensitive nature was occasionally hurt, he proved, beyond doubt, in his replies, his mastery of the subject, and abundantly vindicated the excellent character of the version itself. Its best result was to lead him to resolve on a yet more thorough revision of this monumental work.

Other causes, of a more general nature, combined in his judgment to render it desirable that the attempt should be made. The growth of a Bengali literature had given expansion to the language, and effected many changes in the usage and meanings of words. The common language was becoming every day purified of undesirable phrases, and even the grammatical structure was somewhat influenced by the incoming of Western ideas and forms of speech. It was most desirable that the Scriptures should be brought up to the new standard of knowledge and thought.

In the execution of the work, Dr. Wenger found that it entailed a vast amount of labour. Many sections, especially in the Prophets and the Epistles, were translated entirely anew, in order to avoid the transposition of clauses which characterised all previous versions. Without losing perspicacity, or fidelity to the originals, it was an object worthy of attainment to make the style more attractive, and give, if possible, a more popular character to the translation. These improvements were for the most part secured, and the new edition of the entire Bible, published in 1852, remained for many years the standard version of Bengal. So it continued till, in 1874, Dr. Wenger issued a fifth revision of this great work. He thus states the motives that influenced him :—"As I thought it very improbable that I should be spared to take an active part in any future revision of the translation, I resolved, with the help of God, to make this fifth edition as satisfactory as I could. I knew that the version as it stood was capable of very great improvement; and on this

occasion I was able to bring to bear upon it, not only a larger experience than before, but also the great advantage derivable from the use of many recent works on Biblical interpretation. In this fifth edition I have been induced by the progress which the Bengali language has made of late years to aim at greater accuracy than had been obtained before, by introducing a number of words formerly regarded as too difficult for ordinary readers, and by employing various grammatical idioms that were studiously avoided by Dr. Yates."

With few changes—and those only of a verbal character—this edition has continued in use to the present time, carefully printed under the admirable superintendence of the Revs. George H. Rouse, M.A., LL.B., and C. B. Lewis, with the aid of other missionary brethren. Mr. Rouse, by his excellent annotations, marginal notes, and appendices, has largely added to the usefulness of this edition, while, at the same time, accumulating stores of observations for future use, derived from the increasing intelligence of the people, and a more complete knowledge of the vernacular.

#### DR. WENGER COMPLETES THE SANSKRIT VERSION.

Two years after the decease of Dr. Yates, Dr. Wenger resolved on the completion of the Sanscrit version of his predecessor, for which his patience, his assiduity, and his erudition eminently qualified him. Dr. Yates, after twenty years of study, had improved on Dr. Carey's handiwork, and Dr. Wenger, with unwearying toil, brought to perfection the labours of these eminent men. This ancient tongue has been called the "master language of India." The New Testament, with some unfinished portions of the Old, was Dr. Wenger's starting point. By the end of 1848 he published the first volume, embracing the Pentateuch and the Book of Joshua; but it was not till the year 1872 that the great task was finished, and the entire Bible given to the learned pundits of the East in their sacred and revered tongue. It received the highest encomiums of Sanscrit scholars, is still greatly valued and sought after by continental scholars, and is highly esteemed by those natives of Hindustan to whom Sanscrit, with its voluminous grammatical works and philosophy, is a favourite study. "Bengali books," said a learned munshi, "are only fit for stupid people. Sanscrit alone is a language fit for sensible men." Be this as it may, Sanscrit will ever remain as the quarry whence can be drawn the materials for perfecting and enlarging the more modern dialects derived from it;



"while, as a matter of fact, the most popular works existing in the vernacular are translations, paraphrases, abridgments, or imitations of Sanscrit originals."

The language adopted for the Hindi Scriptures was, in the first instance, that used in the cities, as in Delhi and Agra, where the Mogul conquerors introduced their own tongue, so that the Hindi spoken by the common people was intermingled with many Persian words and constructions. As missionary labours extended to the villages, Mr. Chamberlain found a much purer Hindi in use. Still, imperfect as were the earlier translations, they were most useful and much sought after. But, by constant revision, each edition assumed a more perfect Hindi character.

It was not till the year 1837 that the Calcutta brethren made their arrangements for a new version of the entire Bible in the true Hindi language. The only version of the Old Testament in use was one made by a missionary of the Church Missionary Society, partly from the English, and partly, in the New Testament, from the Hindustani of the Rev. Henry Martyn. Although idiomatic and fairly well understood, the entire version required to be more exactly conformed to the originals, of which the worthy translator was ignorant. The more fully to accomplish this purpose, Dr. Yates paid a visit to Benares and Allahabad, in the year 1841, seeking to determine on the spot how far it was advisable to use Urdu or Persian words in conjunction with pure Hindi. He satisfied himself that the two languages should be kept distinct, the one having Sanscrit for its basis, the other the Persian. On this plan Dr. Yates commenced the Hindi New Testament, which, however, was not completed until after his death, by the Rev. A. Leslie, in 1848. It was published in two forms, the Kaithi or current hand, and the Deva Nagri or sacred character.

#### THE HINDI NEW TESTAMENT.

A most valuable and important revision of the Hindi New Testament was undertaken by the Rev. John Parsons in 1857. Much remained to be done to bring the translation into conformity with the original and to purge it of Persian forms. The Hindi language exhibits peculiarities which render the work of a translator especially difficult. Hindi, as we are informed by Dr. Wenger, provides no corresponding single words, or very few, in which Biblical ideas can be expressed. Circumlocutions have to be employed, involving, in many cases, an undesirable degree of vagueness and diffuseness. On the other hand,

the order of ideas can be followed better than in Bengali. The rules of composition are neither so strict nor so different from the genius of European languages. And it is a distinct advantage that in Hindi the difference between the written tongue and ordinary conversation is not so clearly marked as in Bengali.

Mr. Parsons entered on his task with that devoutness of spirit, fidelity, sagacity, and conscientiousness which were distinguished features of his character. He also found in Mr. Christian, a planter of Monghyr, a coadjutor whose knowledge of vernacular Hindi and of its poetical literature was unequalled. Their conjoint labours were brought to a conclusion when, on the 19th March, 1868, Mr. Parsons received from the Calcutta Mission Press the first copies of their new translation. It was quickly recognised as surpassing all others in accuracy, in idiomatic beauty, and in general intelligibility. It received the highest commendations from the most competent judges, and came at once to be regarded, as it continues to be, the standard version of the New Testament for the use of the great Hindi-speaking population of the North-West Provinces. It was the last work of Mr. Parsons' eminently useful life. He died shortly after its completion, on the 26th October, 1869. It was a noble legacy to the native Christian Church, for whose highest interests he had laboured for more than thirty years, and it will cause him to be had in grateful remembrance for generations to come.

But the great work of translating the Hebrew Old Testament into idiomatic and readable Hindi had yet to be achieved. For some time the Rev. J. D. Bate, of Allahabad, in the midst of his other missionary occupations, had been engaged in carrying through the press an edition of the New Testament, with a few alterations to adapt the version in some points to the results of modern criticism. In 1874 his attention was directed to the Old Testament. His first essay was a new translation of the Psalms. Encouraged by the approval of his brethren and the Society, he then devoted himself to the greater and more arduous task. He obtained the best native assistance within reach, and set himself with patience and close application to achieve the object so greatly needed. Much difficulty, he says, has been experienced in finding words to express "the plethora of the designations of out-of-the-way things, such as the accompaniments of the tabernacle and the isolated character of the details enumerated." For names of things utterly unknown to Hindus, suitable expressions are not readily found. Still, by steady pursuit of his object, these perplexing details have



been largely overcome, and the Old Testament is now rapidly preparing for the press. As these lines are being written, the first instalment of this laborious task (the Book of Genesis) has been published, and we may hope that ere long the entire Old Testament Scriptures will be added to the New.

The Hindustani New Testament was taken in hand by Dr. Yates in 1837, and in the month of June the first sheet of the Gospel of Matthew was put to press. This was not, however, his first effort in Hindustani, for in 1825 he published a Harmony of the Gospels in one octavo volume; but his complete New Testament appeared in 1839, after being subjected to repeated and severe revisions. On this occasion the Arabic character was adopted, and the new work was rendered more acceptable by the insertion of marginal references, then a new feature in Biblical translation. In the preparation of this issue, free use was made of Henry Martyn's translation. Later on, the Gospels and Acts were reprinted in the Persian letter, and a new edition in Arabic character was in 1851 issued, under the editorial care of the Revs. J. Thomas and C. B. Lewis. Martyn's work, in the opinion of Dr. Wenger, possessed very great excellencies; its only real defect being the frequent use of learned terms where popular ones would have been preferable. It was a copy of this Urdu Testament issued from the Mission Press, that an old man at the Hardwar fair on receiving it, with tears in his eyes, exclaimed, "I have now got what I wanted—I have got the whole Word of Jesus; I will read it, examine it, and see how I may be saved through it."

Although the chief attention of the Calcutta brethren was concentrated on the four versions of the Scriptures in Bengali, Sanscrit, Hindi, and Hindustani, the Mission Press has been most useful through its issues in other tongues. It would be tedious to go through the story of their preparation and origin; but we must mention the chief of them. And first comes the Armenian version, edited by Carapeit Aratoon, himself an Armenian, and whose work found much acceptance among the Armenians of Turkey, as well as with those resident in India. The mountain tribes of Northern India have received like assistance; also the natives of Nepal, and of the Khassia Hills, the Lepchas, the Santalese, and the Garos, have all received the Word of Life from this source. For these versions the funds of the Bible Translation Society have been drawn upon, as well as for the printing and distribution of the Scriptures in Orissa, in Japan, in

FAC-SIMILE OF THE TEXT, "The people which sat in darkness saw great light" (Matt. iv. 16), in the following Eastern languages:—

- |                           |                |
|---------------------------|----------------|
| 1. Bengalee.              | 7. Afghan.     |
| 2. Orissa.                | 8. Burman.     |
| 3. Hindoostanee, or Urdu. | 9. Tamil.      |
| 4. Sanscrit.              | 10. Cingalese. |
| 5. Telinga, or Telegu.    | 11. Malay.     |
| 6. Kurnata.               | 12. Chinese. ✓ |

- 1 যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
- 2 দেখে লোক অন্ধকারে বসিয়াছিল দেখিলে প্রকাশিত হইল আলো
- 3 जालेम् अंधियारेमें बैठे थे उन्होंने बड़ी राखी देखी
- 4 अश्रुकारिषपमिषन्ते लोका महालोकमद्रा
- 5 అంధకారముందు కూచున్న లোকలు మహాప్రకాశము
- 6 గాలిలీయ యిక్ష్మమంబ శత్రులీయలి శుశిక్షరీ
- 7 یسوع مسیح نے جو لوگ تیار کیے تھے انہوں نے بڑی روشنی دیکھی
- 8 బ్రాహ్మణ్యప్రసాదం. భూకాలింపరసప్రసాదంబ్రాహ్మణ్యప్రసాదంబ్రాహ్మణ్య
- 9 శ్రీరమణిని గ్రహరూపు శబ్దంబు చెప్పి చెప్పిచెప్పిచెప్పిచెప్పి
- 10 భద్రరూపి లోకా దూతాంబులొచ్చిరియినా
- 11 ان کے لئے جو لوگ تیار کیے تھے انہوں نے بڑی روشنی دیکھی
- 12 蓬虛于氣形未地造神原  
之幽空靈陰成地天創始





China, in Germany, and in the Maya tongue of Central America. Last of all must be mentioned the Scriptures in the Dualla, the work of the devoted Saker, and the Gospels in Isabu by the Rev. J. Merrick.

ALFRED SAKER TRANSLATES DUALLA VERSION.

The Rev. Alfred Saker commenced his translation of the Scriptures in 1847. The Dualla language is spoken about the mouth of the Cameroons River in Western Africa and around the base of the great mountain which dominates the entire region. The people are a section of the great Bantu family. The language is broken up into many dialects, and, crossing the equatorial regions, it is found to possess close affinities with the tongues spoken on the eastern coast. As spoken among the tribes on the Cameroons, it has about 2,400 root-forms ; but no tribe can be said to possess all the words of the language.

In his travels among the tribes, says Mr. Saker, "ever and anon we come upon words which lie like grains of gold in the bed of the stream, and, like grains, are revealed only by the disturbances of storms and floods. While the daily concerns of man run smoothly on, in a few words he expresses his wants and thoughts and emotions ; but let his heart be moved by strong passion, by deep distress, by mental conflicts, and words, none suspected to be in his memory or even in existence, are found welling up from the deeps of his heart, such words that a less exciting cause would not have revealed."

The indefatigable and undaunted spirit of Alfred Saker could brook no difficulties. Often, lying on his bed, worn with sickness, unable to rise, surrounded by his books strewed over his coverlet, he would pursue his studies in the Divine originals. Scarcely could he speak the language before he began, in a prayerful spirit, to essay the translation of the Holy Scriptures. In 1847 we find him rising every morning before four and five, and, with brief intermissions for meals, labouring at the congenial task. As he goes on, his engineering knowledge enables him to construct a printing press, and to cut matrices for casting type, when some passing ship may provide him with the needed lead. "Rapturous" was his joy when friends at home sent him out a press with a case of type, and books to aid him in understanding the sacred text.

In June, 1862, he reports the issue from the press of the Dualla New Testament, and on the 23rd February, 1872, after twenty-five



years of unwearying toil, he announces the completion of the Old Testament. "I write you a line to-day," he writes to a friend, "with a sensation of great joy. The great work of years is now completed, and I feel as a bird long imprisoned, liberated at last, with permission to fly and enjoy the glories of an open sky. The victory is gained. The last sheet of the Sacred Volume, in good and readable type, is before me."

But though so far complete, he gave every spare moment of his remaining days to the revision of his work. His emendations were embodied by his daughter in the last edition of the New Testament, printed in this country, after his decease on the 12th March, 1880.

Considerable attention has been given to the work of translation in connection with the Congo Mission. The "Edwin Wade" printing press is rendering most useful service, four gospels and other Scriptures having been already printed.

#### THE SINGHALESE VERSION.

This long list of the fruits of the laborious nights and days of our missionary brethren may be fitly closed by a brief account of the eminent labours of the Rev. Charles Carter, of Ceylon, in giving a new translation of the entire Scriptures to its Buddhist population. Some efforts were put forth by his excellent predecessor, John Chater, our first missionary in that beautiful island, and Mr. Harris; but it was not till 1858 that Mr. Carter, well prepared by his extensive study of the Singhalese language and literature, devoted his whole time to the laborious task. Associating with himself some native scholars, the Gospels of Matthew and John were prepared as a specimen. The result was encouraging, and with the approval of the Committee of the Bible Translation Society it was put to press. In June, 1860, Mr. Carter completed the New Testament. He had devoted his days and nights to its accomplishment. "I rejoice," he says, "that the work is done, and earnestly hope that the people will now soon be furnished with the whole New Testament, in intelligible language—a blessing they have not hitherto enjoyed." "It is superior," adds the Rev. J. Allen, "to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters."

A more arduous task awaited Mr. Carter. Encouraged by his success with the New, in 1863, he braced his energies to the production of an equally useful translation of the Old Testament. It was

greatly required. It had never been carefully and closely translated from the original at all, and errors were many. After the translation was done three or four years were spent in its revision, and in testing every criticism made by friends or foes. At length, in December, 1876, the work was completed at press, and early in the ensuing year copies were put into circulation. Subsequently a revision of the New Testament was undertaken and completed in 1881, just before the issue of the English Revised Version.

Though labouring independently, there is a large agreement with the work of the English Revisers, Mr. Carter having embodied in his translation their most important alterations, and others they had missed, but which later scholarship demands. The version is coming increasingly into favour, and the demand for it is a growing one. To this we may add the wise words of Mr. Carter: "There can be no worse policy on the part of the Christian Church in seeking to evangelise the world than to allow a scarcity of the Word of God. Let the missionaries and teachers have as many of the very best translations as they can judiciously dispose of, if we would have the native Christian grow in heart, intelligence, and zeal, and come up to the help of the Lord, and to our help, against the mighty, and if we would diffuse among the heathen an accurate and abiding knowledge of the Gospel, and of what the Christian Scriptures teach."

#### COST OF THE WORK.

It may be gratifying to state that in carrying on this great work the Bible Translation Society, since its formation, in 1840, has expended, in addition to the sums laid out by the Serampore brethren (see p. 293), the large sum of **£105,656 3s.**, the freewill offerings of the churches and other Christian friends. Of this amount there have been received from legacies **£18,698 8s. 4d.**, of which about **£1,500** remains in the Treasurer's hands.

Thus, since the formation of the Baptist Missionary Society in 1792, no less than *two hundred and two thousand six hundred and fifty-six pounds* have been poured into the treasury of the Lord, and devoted to the preparation and distribution of millions of copies or portions of the Holy Scriptures of truth. "THEIR LINE IS GONE OUT THROUGH ALL THE EARTH, AND THEIR WORDS TO THE END OF THE WORLD. MORE TO BE DESIRED ARE THEY THAN GOLD, YEA, THAN MUCH FINE GOLD; SWEETER ALSO THAN HONEY AND THE HONEYCOMB."





## CEYLON.

NAMES OF MISSIONARIES.	Date of Acceptance.	Date of Death, Resignation, &c.
Chater, J. ... ..	1806	{ Transferred from India, 1812; died, 1829.
Siers, H.... ... ..	1815	Died ... 1839
Griffiths, T. ... ..	1816	Returned ... 1821
Daniel, E. ... ..	1830	Died ... 1844
Harris, J. ... ..	1837	Returned ... 1843
McCarthy, E. ... ..	1839	Died ... 1847
Dawson, C. C. ... ..	1840	" ... 1851
Birt, O. J. ... ..	1842	" ... 1843
Davies, J. ... ..	1844	" ... 1849
Allen, J.... ... ..	1845	Returned ... 1856
Lewis, C. B. ... ..	"	Transferred to India, 1847.
Davis, J.... ... ..	1851	Returned ... 1858
Carter, C. ... ..	1853	Retired ... 1881
Pigott, H. R. ... ..	1862	Resigned ... 1892
Waldock, F. D.... ...	"	
Stevenson, T. R.* ...	1874	Resigned ... 1881
Lapham, H. A. ... ..	1880	
Sims, A. ... ..	1884	Returned ... 1886
Durbin, F.* ... ..	1886	
Gray, G.... ... ..	"	Retired ... 1889

## CHINA. ✓

NAMES OF MISSIONARIES.	Date of Acceptance.	Date of Death, Resignation, &c.
Hudson, T.† ... ..	1845	Died ... 1876
Jarrom, W.† ... ..	"	Returned.. 1850
Hall, C. J. ... ..	1859	Died ... 1862
Kloekers, H. Z.... ...	"	Returned.. 1866
Laughton, F. ... ..	1863	Died ... 1870
McMechan, W. H. ... ..	"	Returned.. 1866
Baschelin, C. ... ..	1869	
Richard, T. ... ..	"	
Brown, W., M.D. ... ..	1870	Retired ... 1874
Jones, A. G. ... ..	1876	
Kitts, J. T. ... ..	1879	Resigned... 1875
Sowerby, A. ... ..	1881	
Sowerby, Miss (Mrs. S. B. Drake) ... ..	"	

\* Pastor of European Church.

† Connected with the General Baptist Missionary Society.



NAMES OF MISSIONARIES.	Date of Acceptance.	Date of Death, Resignation, &c.
Whitewright, J. S. ...	1881	Resigned... 1892
James, F. ...	1882	
Turner, J. J. ...	1883	<i>Transferred from Congo, 1884.</i>
Couling, S. ...	1884	
Dixon, H. ...	"	<i>Left for China, 1887.</i>
Forsyth, R. C. ...	"	
Medhurst, C. S....	"	Now in India
Morgan, E. ...	"	
Smyth, E. C. ...	"	
Watson, J. R., M.D. ...	"	
Wills, W. A. ...	1885	
Bruce, J. P. ...	1886	
Dawbarn, Miss ...	"	
Drake, S. B. ...	"	
Duncan, M. B., M.A. ...	"	
Farthing, G. B....	"	
Nickalls, E. C. ...	"	
Shorrocks, A. G....	"	
Harmon, F. ...	1887	
Burt, E. W., B.A. ...	1892	
Paterson, T. C., M.D. ...	"	

## JAPAN.

MISSION TRANSFERRED TO AMERICAN BAPTIST MISSIONARY UNION  
IN 1890.

NAMES OF MISSIONARIES.	Date of Acceptance.	Date of Death, Resignation, &c.
White, W. J. ...	1877	Retired ... 1889
Eaves, G. ...	1884	

## AFRICA.

NAMES OF MISSIONARIES.	Date of Acceptance.	Date of Death, Resignation, &c.
Grigg, J. ...	1795	Returned 1796
Rodway, J. ...	"	"
Clarke, J. ...	1840	Died ... 1879
Prince, Dr. ...	"	

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and Sub-stations.	Native Membership.
Dinapore ... ..	...	W. Carey, M.B. ... ..	2	2	9
Gya ... ..	...	P. Chand ... ..	1	2	14
Allahabad ... ..	1867	J. D. Bate ... ..	2	1	...
Agra ... ..	1834	J. G. Potter, R. M. McIntosh	11	7	50
Delhi ... ..	1818	H. J. Thomas, S. S. Thomas, H. E. Crudgington, G. J. Dann, I. Masih.	9	10	261
Simla ... ..	1865	J. Smith, G. A. Smith ...	1	1	380
Berhampore ... ..	1825	R. L. Lacey, T. Rutland ...	4	3	200
Cuttack ... ..	1822	T. Bailey, J. G. Pike, J. F. Hill, A. H. Young, M.A.	9	11	810
Pipli and Puri ... ..	1840	Visited by the missionaries from Cuttack.	4	4	£17
Sambalpur ... ..	1879	J. Vaughan, P. E. Heberlet	3	2	48

## CEYLON.

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and Sub-stations.	Native Membership.
<i>Colombo District—</i>					
Colombo ... ..	1812	F. D. Waldceck ... ..	14	75	723
<i>Sabaragamawa District—</i>					
Ratnapura ... ..	1878	Vacant ... ..	3	8	21
<i>Kandy District—</i>					
Kandy ... ..	1841	H. A. Lapham ... ..	7	16	147

## ENGLISH CHURCHES.

Names of Stations.	Date of Formation.	* Pastors in Charge.	No. of Evangelists.	Stations and Sub-stations.	Membership.
Calcutta, Circular Rd.	1816	Vacant ... ..	1	1	111
„ Lal Bazar	1809	G. H. Hook ... ..	1	1	116
Howrah ... ..	1818	... ..	3	1	33
Agra ... ..	1834	A. Day ... ..	...	1	38
Monghyr ... ..	1816	... ..	...	1	36
Dinapore ... ..	...	S. Jones ... ..	...	1	14
Benares ... ..	1818				
Allahabad ... ..	1867				
Bombay ... ..	...	H. E. Barrell ... ..	2	1	33
Colombo ... ..	1812	F. Durbin ... ..	...	3	149

\* Supported by local funds.



## CHINA.

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and sub-stations.	Native Membership.
Shansi—					
Tai Yuan Fu ...	1878	A. Sowerby, G. B. Farthing	2	4	7
Hsin Chou ...	1885	J. J. Turner, H. Dixon ...	4	4	19
Shih Tieh ...	1889	E. Morgan ... ..	2	2	15
Shantung—					
Ching Chou Fu	1877	A. G. Jones, J. S. White- wright, S. Couling, J. R. Watson, M.D., C. S. Med- hurst, R. C. Forsyth, J. P. Bruce.	...	81	1176
Chou-Ping ...	1888	W. A. Wills, E. C. Nickalls, F. Harmon, S. B. Drake, E. C. Smyth.	18	93	524
Shensi—					
San-Yuen ...	1891	M. B. Duncan, M.A., A. G. Shorrock.	...	1	...
Shanghai... ..	...	T. Richard ... ..	...	...	...

## PALESTINE.

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and sub-stations.	Native Membership.
Nablous ... ..	1885	Y. El Karey... ..	...	5	156

\* Adopted by Baptist Missionary Society.

## AFRICA.—CONGO.

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and sub-stations.	Native Membership.
Lower River—					
San Salvador ...	1879	T. Lewis, R. H. C. Graham, H. R. Phillips.	1	2	38
Tunduwa ...	1882	J. L. Forfeitt, J. Pinnock, J. A. A. Fuller.	...	1	1
Lukunga... ..	1887	(For transport work only)			

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and Sub-stations.	Native Membership.
Ngombe. . .	1884	W. H. Bentley, G. Cameron, P. Davies, B.A.	3	2	10
<i>Upper River—</i>					
Stanley Pool ...	1882	J. L. Roger, S. C. Gordon, F. A. Jeffard.	...	1	...
Lukolelo... ..	1884	A. E. Scrivener, J. A. Clark, J. Whitehead.	1	1	17
Bolobo ... ..	1888	G. Grenfell, R. Glennie, F. G. Harrison, S. S. Peace, E. Hughes.	1	1	5
Bopoto ... ..	1891	H. White, F. R. Oram, W. L. Forfeitt.	...	1	...
Munsembe ...	1891	J. H. Weeks, W. H. Stapleton.	...	1	...
Mobangi River ...	...	R. D. Darby, W. P. Balfern	...	...	...

## WEST INDIES.

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and Sub-stations.	Native Membership.
Trinidad—					
Port of Spain...	1843	R. E. Gammon ... ..	...	3	117
San Fernando	1861	W. Williams... ..	7	15	924
Bahamas, Nassau	1833	.....	94	85	4,383
San Domingo—					
Puerto Plata ...	1843	E. V. Donaldson (School-master)	10	4	128
Turk's Island—					
Grand Turk ...	1834	J. H. Pusey ... ..	26	11	756

## CALABAR INSTITUTION, JAMAICA.

EAST, D. J., President.

BALFOUR, J., M.A., Classical Tutor.

TUCKER, L., M.A., Normal School Tutor.

Theological Students.

Normal School Students.



## EUROPE.

Names of Stations.	Date of Formation.	Missionaries in Charge.	No. of Evangelists.	Stations and Sub-stations	Native Membership.
France, Morlaix...	1834	A. L. Jenkins ... ..	3	4	30
Italy, North—					
Turin ... ..	1870	W. K. Landels ... ..	1	1	41
Genoa ... ..	1879	.....	1	1	78
Italy, Central—					
Rome ... ..	1870	J. Wall, N. H. Shaw, J. C. Wall, and Miss Yates.	8	12	432
Italy, South—					
Naples ... ..	1876	R. Walker ... ..	2	2	57

## TABLE III.

## NUMBER OF DAY AND SUNDAY SCHOOL TEACHERS AND SCHOLARS.

	DAY SCHOOLS.		SUNDAY SCHOOLS.	
	Teachers.	Scholars.	Teachers.	Scholars.
India ... ..	182	4,591	262	3,066
Ceylon ... ..	68	3,297	95	1,200
China ... ..	21	244	54	443
Palestine ... ..	7	69	20	76
Africa ... ..	6	292	...	316
†Jamaica ... ..	140	8,836	1,349	16,279
†Bahamas ... ..	7	233	341	3,493
Trinidad ... ..	...	40	31	383
†San Domingo... ..	1	43	29	294
†Turk's Island... ..	3	260	63	577
Italy ... ..	...	...	27	587
Brittany ... ..	...	...	...	...

† Returns for 1891.

**TABLE IV.**  
SUMMARY OF STATISTICS.

	Missionaries.	Evangelists.	Stations and Sub-stations.	Members.	Day-school Teachers.	Scholars.	Sunday-school Teachers.	Scholars.
India ...	61	110	178	5,640	182	4,591	262	3,066
Ceylon ...	2	24	99	891	68	3,297	95	1,200
China ...	20	...	185	1,741	21	244	54	443
Palestine ...	1	...	4	156	7	69	20	76
Africa ...	26	6	10	71	6	292	...	316
°Bahamas ...	...	94	85	4,383	7	233	341	3,493
Trinidad ...	2	7	18	1,041	...	40	31	383
°San Domingo ...	1	8	4	128	1	43	29	294
°Turk's Island ...	1	26	11	756	3	260	63	577
Italy ...	6	12	...	608	...	...	27	587
Brittany ...	1	4	6	...	...	...	...	...

° Returns for 1891.

**TABLE V.**  
JAMAICA CHURCHES, SELF-SUPPORTING.

Pastors.	Local Preachers.	Members.	Inquirers.	Day-school Teachers.	Scholars.	Sunday-school Teachers.	Scholars.
52	445	34,934	5,549	°140	°8,836	°1,349	16,279

° Returns for 1891.

**TABLE VI.**  
GENERAL BAPTIST MISSIONARY SOCIETY.  
SUMMARY OF STATISTICS (INCLUDED IN PRECEDING TABLES) PREVIOUS TO RECENT FUSION.

Missionaries.	Evangelists.	Stations and Sub-stations.	Day-school Teachers.	Scho'ars.	Sunday-school Teachers.	Scholars.	Income.	Expenditure.
8	20	21	27	694	93	920	£4,521 7 0	£4,531 10 1



**TABLE VII.**  
**ZENANA MISSIONARY SOCIETY.**

Missionaries and Assistants.	Native Teachers and Bible-women.	Stations.	Pupils in Girls' Schools.	Zenana Pupils.	Income.	Expenditure.
55	160	22	2,200	1,400	£8,221	£8,600

**TABLE VIII.**

**BIBLE TRANSLATION.**

Languages or dialects into which the Scriptures in whole or in parts have been translated and printed by missionaries of the Baptist Missionary Society :—

Afghan	Dualla	Kanoj	Munipura
Armenian	Fernandian	Kashmere	Mussulman-
Assamese	Garro	Khassi	Bengali
Battak	Gujurathi	Kixi-Kongo	Nepaulese
Belochi	Gurwhali	Kumaon	Ooduyypura
Bengali	Haroti	Kunkunu	Oojein
Bhikaneera	Hindi	Kurnata	Oriya
Bhogulcundi	Hindustani or	Kusoli	Palpa
Bhutneera	Urdu	Mahratta	Persian
Breton	Isubu	Malay	Punjabi
Bruj	Japanese	Marwari	Sanskrit
Burmese	Javanese	Maya	Sikhi
Chinese	Jumbu	Mugudh	Sindhi
Cingalese	Juyapura	Multani	Telugu
Dogri	Kanarese		

**TABLE IX.**  
**ANNUAL INCOME AND EXPENDITURE**  
**FROM 1793 TO 1892.**

Years.	Income.	Expenditure.	Years.	Income.	Expenditure.
1793	1,085 4 9	1,342 15 6	1800	2,064 5 10	1,599 11 10
1794	499 11 9		1801	1,176 7 8	2,282 3 11
1795	1,467 9 3		1802	2,394 14 5	1,409 18 2
1796	1,186 19 10	1,761 8 9	1803	1,351 14 11	1,779 7 10
1797	718 11 2		1804	1,632 2 9	2,972 11 8
1798	1,730 12 1		1805	3,273 17 9	2,211 4 0
1799	927 9 7	2,218 14 0	1806	4,002 18 5	4,170 10 11

Years.	Income.	Expenditure.	Years.	Income.	Expenditure.
1807	2,467 7 9	2,211 8 6	1850	19,766 13 1	19,632 10 3
1808	4,764 9 1	1,949 15 3	1851	19,064 18 5	18,459 0 8
1809	3,758 14 8	6,386 2 10	1852	19,116 11 9	18,088 6 1
1810	3,422 0 3	2,338 19 0	1853	18,428 16 5	17,518 11 2
1811	5,439 13 4	7,452 19 1	1854	24,759 12 9	21,738 4 10
1812	4,856 14 9	4,677 16 6	1855	20,050 14 1	21,993 9 1
1813	8,764 4 9	9,083 19 0	1856	21,402 2 2	20,365 14 11
1814	7,514 15 6	8,398 4 10	1857	21,752 19 10	22,039 0 9
1815	7,611 9 8	8,559 2 6	1858	22,946 15 10	23,593 13 8
1816	9,835 9 0	11,604 16 1	1859	26,513 1 3	25,040 1 0
1817	6,648 0 2	9,462 11 4	1860	29,006 13 11	27,031 9 10
1818	9,989 11 11	9,683 8 5	1861	30,468 15 4	29,684 8 11
1819	9,738 18 5	7,027 14 4	1862	33,151 4 10	32,743 2 3
1820	5,900 12 6	12,410 9 7	1863	27,189 3 0	32,073 8 0
(9 months)					
1821	13,641 19 5	17,138 0 6	1864	34,419 11 2	31,695 15 8
1822	12,291 10 4	12,460 12 11	1865	28,744 12 2	31,460 9 3
1823	14,759 6 9	13,292 19 11	1866	27,716 16 6	30,133 12 6
1824	12,153 6 2	11,849 5 8	1868	30,105 8 1	32,793 12 11
1825	15,995 11 2	16,085 14 7	1869	34,912 14 3	33,158 16 6
1826	11,558 2 3	12,656 9 2	1870	30,556 0 0	29,594 19 10
1827	13,338 4 7	13,742 2 0	1871	39,339 8 6	36,865 10 5
1828	11,821 3 1	12,946 18 11	1872	32,786 9 6	34,534 12 1
1829	10,393 17 4	11,284 12 6	1873	38,611 2 11	33,894 17 2
1830	17,185 14 3	14,744 17 5	1874	40,255 17 9	37,898 4 0
1831	12,719 16 11	13,088 15 4	1875	40,121 10 1	42,760 11 1
1832	13,207 13 0	15,794 19 7	1876	44,762 1 10	49,212 9 8
1833	12,722 9 8	10,995 4 7	1877	42,528 9 0	41,898 1 2
1834	14,689 0 11	16,288 14 3	1878	50,068 17 10	48,383 6 6
1835	13,589 9 12	13,530 10 5	1879	46,092 7 6	47,313 1 0
1836	<sup>1</sup> 23,924 4 2	<sup>1</sup> 26,692 6 2	1880	50,351 11 7	49,214 2 8
1837	14,715 18 8	12,617 19 9	1881	51,459 14 10	53,329 3 10
1838	17,896 16 0	18,162 8 4	1882	52,366 16 7	59,573 16 2
1839	<sup>2</sup> 22,171 4 6	20,618 1 6	1883	60,722 9 10	59,564 4 9
1840	19,218 3 0	21,781 6 9	1884	59,783 19 6	60,687 16 2
1841	26,547 17 9	25,165 4 1	1885	67,828 9 11	64,981 6 0
1842	22,517 12 5	24,502 9 4	1886	64,364 12 5	66,187 12 5
1843	<sup>3</sup> 28,698 3 10	24,754 13 7	1887	69,252 16 4	71,955 6 7
1844	21,661 0 3	22,661 9 2	1888	66,209 2 5	70,142 10 5
1845	20,268 6 3	23,005 8 6	1889	80,818 9 4	73,188 1 9
1846	22,586 4 10	25,191 2 2	1890	74,714 12 0	77,107 13 1
1847	28,190 19 7	26,899 2 0	1891	66,011 5 0	74,846 17 0
1848	21,876 7 2	23,399 2 2	1892	72,729 8 3	78,466 1 7
1849	23,846 16 9	23,559 9 2			

<sup>1</sup> Including special receipts and payments on behalf of Jamaica chapels.

<sup>2</sup> Including special subscriptions for additional missionaries.

<sup>3</sup> £7,500 from Jubilee Fund for debt.



TOTAL INCOME  
FROM FORMATION OF THE SOCIETY,  
**£2,413,566 17s. 8d.**

CONTRIBUTIONS  
ON BEHALF OF THE JUBILEE FUND,  
**£33,704 0s. 7d.**

**TABLE X.**  
**GENERAL STATISTICS.**

INDIA

(MORE ESPECIALLY THOSE PARTS WHERE THE BAPTIST MISSIONARY  
SOCIETY HAVE STATIONS).

	Area Square Miles.	Population 1891.	Increase last ten years.
Bengal Proper ... ..	70,424	38,114,280	2,506,652
Behar ... ..	44,163	24,284,370	1,157,266
Orissa (in Bengal) ... ..	8,172	3,865,020	236,188
Chutia Nagpur ... ..	26,966	4,645,590	419,601
Bengal ... .. Total	149,725	70,909,260	4,319,707
North-West Provinces ..	81,858	34,278,280	1,558,152
Oudh ... ..	24,246	12,652,730	1,264,989
Punjab ... ..	111,016	20,807,020	1,963,834
Feudatory States and other Provinces ... ..	1,220,259	148,049,670	23,648,969
Grand Total ... ..	1,587,104	286,696,960	32,755,651

## POPULATION OF PRINCIPAL TOWNS

CONTAINED IN THAT PART OF INDIA WHERE BAPTIST MISSIONARIES  
ARE LOCATED.

Calcutta ...	840,130	Delhi ...	193,580	Allahabad ...	176,870
Agra ...	168,710	Patna ...	167,510	Howrah ...	129,800
Dacca ...	83,760	Gya ...	79,920	Muttra ...	60,020
Monghyr ...	56,970	*Cuttack ...	42,656	*Dinapore ...	37,893
*Serampore ...	25,559	*Berhampore	23,605	*Puri ...	22,095

\* 1881 Census.

## DISTRIBUTION AS REGARDS CERTAIN RELIGIONS.

Hindus ...	188,065,303	Mohammedans ...	50,109,645
Buddhists ...	3,418,897	Aboriginals ...	6,511,799
Sikhs ...	1,852,682	Jains ...	1,221,885
Parsees ...	85,397	Christians ...	1,861,721

## CHINA.

		Area Square Miles.	Population.
China Proper ...	...	1,336,841	386,000,000
„ Dependencies ...	...	2,881,560	16,680,000
Total ...	...	4,218,401	402,680,000
Province of Shantung ...	...	65,104	36,247,835
„ „ Shansi ...	...	56,268	12,211,453
„ „ Shensi ...	...	67,400	8,432,193

## WEST INDIES.

Bahamas ...	Population	48,000
Jamaica ...	„	580,804
Trinidad ...	„	208,030
Turk's Island and Caicos ...	„	4,778

The statistics in this table are taken from the “Statesman's Year-Book”  
for 1892.

## CONGO COUNTRY.

1,000,000 square miles ; 5,250 miles of uninterrupted navigable water  
population of 43,000,000 native Africans.

These figures are from Stanley's “Founding of the Free State.”



TABLE XI.

APPROXIMATE STATISTICS OF SOME OF THE PRINCIPAL MISSIONARY SOCIETIES.

(DIFFERENCE IN NOMENCLATURE MAKES COMPILATION DIFFICULT.)

	Founded.	(a) Income.		Expenditure.		Stations and Sub-Stations.	European Missionaries.	Native Pastors and Evangelists.	Communicants.	Day-school Teachers.	Day-school Scholars.	Sunday-school Teachers.	Sunday-school Scholars.
ENGLISH.		£	s. d.	£	s. d.								
Bololo Mission—													
Central Africa ... ..		6,375	9 10	7,252	6 9	7	11	2					
China Inland Mission ... ..		29,932	17 2	37,799	10 1	172	177	75	3,038	23	321		
Church Missionary Society—													
Africa, Egypt, Palestine, Persia, India, Ceylon, Mauritius, China, Japan, New Zealand, N.W. America, and North Pacific ... ..	1800	247,737	16 8	247,500	18 2	327	360	278	50,005	3,415	70,311		
Church of Scotland Missions—													
India, Africa, China ... ..	1824	21,118	19 3	29,025	0 0	37	22	58	951	241	¶ 5,233		
English Presbyterian Mission—													
China and India ... ..	1847	19,695	15 7	17,848	8 4	140	33	120	3,800				
Free Church of Scotland Mission—													
India, Kaffraria, Natal, Livingstone, New Hebrides, Syria, and S. Arabia...	1843	54,719	5 2	55,711	13 10	223	61	‡ 153	6,917	978	27,951		
Irish Presbyterian Church Mission—													
India, China, and Continent ... ..	1840	13,301	1 4	11,624	13 2	24	15	2	660	124	3,535	..	1,209
London Missionary Society—													
India, China, Madagascar, Africa, W. Indies, and Polynesia ... ..	1795	93,348	13 11	108,247	18 6	1,877	159	† 5,567	67,797	..	108,497	..	22,881
Moravian Missionary Society—													
West Indies, Labrador, Greenland, Alaska, Africa, India, and Palestine	1732	23,140	16 4	23,489	13 0	135	155	160	31,480	351	20,883	1,041	15,823
Primitive Methodist Society—													
Fernando Po, Africa ... ..	1842	3,313	1 1	2,874	0 6	5	7	30	653	42	465		

Society for the Propagation of the Gospel (b) —		£	s.	d.	£	s.	d.	American Missionaries.							
South American ... ..	1844	9,489	16	0	10,709	14	6		..	20					
United Methodist Free Church Mission—															
China, Africa, and Jamaica ... ..	1836	§			7,027	17	7		26	22	...	7,097	..	..	297 3,658
United Presbyterian Church Mission—															
Jamaica, Trinidad, Old Calabar, Kaf-															
fraria, Rajputana, China, and Japan	..	30,962	2	5	30,810	1	9		261	72	117	15,799	332	15,569	1,146 13,763
Universities Missions—															
Central Africa ... ..	..	21,063	10	0	18,443	0	0		22	45	3	799	65	1,291	
Wesleyan Missionary Society—															
Europe, Ceylon, India, China, Africa,															
Honduras, and Bahamas ... ..	1816	**111,222	6	4	122,035	18	7	1,935	140	109	34,722	1,780	50,442	2,772	42,471
(c) AMERICAN.		Dollars.			Dollars.										
Baptist Missionary Union—															
Burmah, Siam, Assam, India, China,															
Japan, and Africa ... ..	1814	559,528			440,557		1,446	129	228	68,290	1,087	20,515	..		89,972
Board of Foreign Missions—															
Africa, Turkey, India, China, Japan,															
and Micronesia ... ..	1810	617,724			762,947		1,058	200	192	36,256	1,353	41,141	..		47,523
Methodist Episcopal Missions (North)—															
Africa, China, India, Japan, Corea,															
Bulgaria, Italy, Malaysia, S. America,															
Mexico ... ..	1819	590,000			607,032		373	179	242	35,200	1,143	33,577	..		58,075
Methodist Episcopal Mission (South)—															
China, Japan, Mexico, and Brazil ...	1845	276,124			293,598		169	51	121	4,941	..	1,997	..		4,969
Presbyterian Church Missions (North)—															
Africa, S. America, Mexico, Guatemala,															
India, China, Japan, Corea, Siam,															
Syria, and Persia ... ..	1837	794,066			907,972		92	231	152	24,820	..	25,007	..		22,515

(a) Exclusive of funds raised on mission-field. (b) Report does not give separately the statistics of work amongst the heathen as distinguished from colonists and Europeans, and consequently is not available for this table. (c) Bliss's recent Encyclopædia of Missions quoted for American and Continental Societies.

\* Exclusive of female missionaries. † Including ordained native ministers, of whom a large proportion are in Madagascar. ‡ Including catechists.

§ Home and foreign mission contributions not given separately. || This expenditure is partly met by educational receipts in India.

¶ Including students in colleges. \*\* Irish mission excluded.



	Founded.	(a) Income.	Expenditure.	Stations and Sub-stations.	Ⓢ American Missionaries.	Native Pastors and Evangelists	Communicants.	Day-school Teachers.	Day-school Scholars.	Sunday-school Teachers.	Sunday-school Scholars.
		Dollars.	Dollars.								
Presbyterian Church Missions (South)—											
China, Brazil, Mexico, Greece, Italy, Japan, Africa ... ..	1861	107,627	105,293	119	39	16	2,129	13	697	..	1,427
Protestant Episcopal Church Mission—											
Greece, Africa, China, Japan, and Hayti	1821	189,184	211,480	220	29	53	2,644	217	3,108	..	3,397
Reformed Dutch Missions—											
China, India, and Japan ... ..	1857	117,090	108,930	155	27	30	5,336	..	4,086		
Southern Baptist Convention—											
China, Japan, Africa, Brazil, Mexico, and Italy ... ..	1845	109,174	108,067	161	33	29	2,213	..	675		
United Presbyterian Missions—											
Egypt and India ... ..	1858	100,539	100,539	185	26	23	9,568	..	10,687	..	7,251
		£ s. d.	£ s. d.		European Missionaries.						
(b) CONTINENTAL.											
Basle Evangelical Mission—											
Africa, China, and India ... ..	1815	41,850 0 0	44,460 0 0	352	133	39	11,082	388	10,111	..	974
Berlin Evangelical Society—											
Africa and China ... ..	1824	15,000 0 0	15,270 0 0	151	67	5	10,756	..	458		
Leipsic Evangelical Lutheran Mission—											
Madras and Burmah ... ..	1836	15,900 0 0	15,450 0 0	617	27	14	13,559	300	4,492		
Rhenish Missionary Society—											
Africa, Malaysia, and China ... ..	1828	19,780 0 0	19,520 0 0	128	69	4	10,475	166	5,460	..	3,295
Norwegian Missionary Society—											
Africa and Madagascar ... ..	1826	20,000 0 0	18,000 0 0	40	44	16	17,055	..	38,318		
Paris Society for Evangelical Missions—											
Africa and Polynesia ... ..	1822	14,500 0 0	15,500 0 0	45	33	19	8,947	..	8,006		

(a) Exclusive of funds raised on mission-field.

Ⓢ Exclusive of female missionaries.

(b) Bliss's recent Encyclopædia of Missions quoted for American and Continental Societies.